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Salt Lake City, Utah
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“The hearts of the children shall turn to their fathers.”

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NAUVOO, ILLINOIS.

"The greatest responsibility in this world that God has laid upon us is to seek after our dead."

Joseph Smith
Times & Seasons
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ST. GEORGE, UTAH.



LOGAN, UTAH.



MANTI, UTAH.

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ELIJAH THE PROPHET AND HIS MISSION.

BY ELDER JOSEPH FIELDING SMITH.

A discourse delivered under the auspices of the Genealogical Society of Utah, Oct. 13, 1920, at the Assembly Hall, Temple Block, Salt Lake City, Utah.

This is a very important subject which we are to consider tonight. Malachi, the last of the prophetic writers of the Old Testament, closed his volume with these familiar words:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

It is very fitting that the final writer of the Old Testament should close his words with a promise to future generations and in that promise give us to understand that there shall be a linking together of the dispensations through the coming of this great prophet of the Lord in the latter times.

You will notice that in referring to him Malachi speaks of him as “Elijah the prophet.” I want to put a little emphasis upon that expression.

WHAT IS A PROPHET?

What is a prophet? I suppose our idea is that a prophet is one who foretells events, and that is true; but that is not all that a prophet does. In fact, there are many things—and some things greater than the foretelling of events—by which a man may be designated a prophet of the Lord. We have no great predictions concerning the future on record coming from Elijah. We have them in the writings of Isaiah, Jeremiah, Ezekiel, Daniel, and Malachi, the last of the old prophets. Elijah’s prophesying was more or less of a local character, dealing with his

times and the individuals with whom he came in contact; but yet among prophets, there have been few greater than Elijah.

Melchizedek was a prophet, one of the greatest; however, we have no prediction or record from him. I have no doubt, so far as I am concerned, that he did speak of the future, but his writings have not come to us. Nevertheless so great was he that the priesthood was called after his name. Why? Because he greatly magnified his calling, so did Elijah, and, therefore, the Lord bestowed upon him greater power than it has been the privilege of most other prophets to receive.

In the 19th Chapter and 10th verse of John's revelation, we are informed that an angel appeared unto him, and John falling at his feet was about to worship him; but the messenger forbade him, saying: "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

Every man who can say knowingly that the Lord Jesus Christ is the Redeemer of the world and the Only Begotten Son of God, is a prophet. Every man that holds the priesthood, and magnifies his calling, is a prophet; and he has a right to the inspiration of the Holy Spirit, so far as he is concerned—but not to receive revelation for the Church. There is one who is appointed to that office. A president of a stake has a right to revelation in his stake, and for the guidance of it; a bishop, in his ward; and likewise a missionary in his mission field. Every other member of the Church who is called to an office has the right to the inspiration and the guidance of the Spirit of the Lord in that which is given him to do. If he is so inspired, he is a prophet.

ELIJAH IN LEGEND.

As we proceed we will discover the greatness of Elijah's calling. Elijah occupies a place in the legends of many peoples. We are informed that among the Greeks he is the patron saint of the mountains; and many of the mountains in Greece are named for him. In the Roman Catholic Church he is regarded as the founder of the order known as the barefooted Carmelites.

The Mohammedans likewise have honored him in their traditions, and he is often confounded with the great and mysterious El-Khudr, the eternal wanderer, who having drunk the waters of life, remains in everlasting youth and appears from time to time to correct the wrongs of men. Of course this comes from the fact of Elijah's translation.

Among the Jews he finds a place of honor in their history second to none of the prophets. He is mentioned on many occasions in the New Testament, some of the time in reference to

his labors and ministry in Israel when he dwelt among men, and at other times, in reference to his future mission. We will have occasion to refer to some of these as we proceed.

I would like to spend just a little time dealing with the history, brief as it is, of Elijah's ministry.

HISTORY OF ELIJAH.

He lived about 900 years B. C., in the reign of King Ahab of Israel—of whom it is recorded that he did more to cause Israel to sin than all the kings who were before him. Elijah appeared rather suddenly, so far as the history states. He is known as Elijah the Tishbite, of the inhabitants of Gilead; and that is about all we know of him so far as his place of birth and residence were concerned.

The fact that he appeared rather suddenly, and departed in a manner shrouded in mystery, and seemingly only mingled with the people on occasions when the Lord sent him with some instruction or command, has caused many people to look upon Elijah as being like Melchizedek—and in that, of course, they are wrong, for they misunderstand the scriptures. You know in the book of Hebrews, Melchizedek is spoken of in this wise, that he was King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now, the world has commented upon that very greatly, and they have concluded because of this reading, that Melchizedek was not born in the world like other men, that he had no father or mother. But that is not the proper reading. And they have applied the same thing to Elijah, due to the fact that his was somewhat a mysterious nature. The proper reading of that passage of Scripture would be as follows: "For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days nor end of life; and all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually."

ELIJAH AND KING AHAB.

The first appearance of Elijah we read of in the 17th Chapter of I Kings, when he came before the king and said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

There is something very significant in that edict. I want you to get it. Follow me again closely: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, *but according to my word*. The reason I put emphasis upon this is to impress you with the sealing power by

which Elijah was able to close the heavens that there should be no rain nor dew until he spoke.

After Elijah had made that prediction, he suddenly departed, and made his abode upon the banks of the brook Cherith, where ravens fed him.

After the brook dried up because of the drouth, the Lord directed him to go into a foreign land, so he departed and went to the city of Zarephath of Zidon, as it reads, where a widow woman had been appointed by the Lord to feed him; and when he arrived, he found her picking up sticks to make a fire. He asked for something to eat, and in her distress and anguish she said that she barely had enough meal and oil to make a cake, she was gathering sticks in order to make that cake for herself and her son and then they would die. But Elijah commanded her to go and prepare for him first. Do you think that selfish? No, not when you know the circumstances. The woman recognized him as a man of authority, so in faith she went and did as he had commanded her. The result was that during the time of the famine that woman's cruse of oil failed her not, and her barrel of meal was not diminished.

It was while on this sojourn that Elijah raised her son from the dead and restored him to her again.

Three years passed, and then the word of the Lord came to him to return to the land of Israel to Ahab the king, with a message. So Elijah returned, and on his way met Obediah, the king's chamberlain, or governor of his house. When Obediah saw Elijah, he was startled and said to him, Do you not know that my master has been searching for you everywhere, that he might put you to death? But Elijah commanded him to go to the king with a message. I would like to read a little of this. Obediah said:

“As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

“And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

“And it shall come to pass, as soon as I am gone from thee.” (I want you to mark this also carefully):

“that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

“And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.”—That is the way he felt about it.

Let me pause here to say a word about wicked Ahab. He had married the daughter of Ethbaal, king of the Zidonians, and of course she was idolatrous in her worship and led Ahab to follow after her gods Baal and Asteroth. When Elijah came with his message to the king and closed the heavens that it should not rain, she became angry and searched out the prophets of the Lord to put them to death, and Obediah, being a righteous man, took one hundred of them and hid them that they could not be found. And so he relates this to Elijah, I suppose to gain his sympathy and have him change his request that he should carry this message to the king.

But Elijah answered him as follows: "As the Lord of hosts liveth, *before whom I stand*, I will surely shew myself unto him today."

TEST OF THE FALSE PROPHETS.

When Obediah understood that he was going to show himself to the king, he was ready to take the message, but Elijah went himself and confronted Ahab. When they met, Ahab said to him, "Art thou he that troubleth Israel?" And Elijah rebuked him, saying: he (Ahab) was the man that troubled Israel. And then he commanded Ahab to go and gather the priests and false prophets of Baal and bring them to a certain place, that he might meet them there. And the king harkened to him and it was done. When all the people assembled and the prophets of the false gods, Elijah made a proposal to them. Said he, we will take two bullocks—you take one and I will take one. You offer yours and sacrifice it unto Baal, and I will offer mine a sacrifice unto the God of Israel; and we will put no fire under it, but you pray to your gods and I will pray to the Lord, and if fire comes down and consumes your sacrifice, then we will worship Baal, but if fire comes down and consumes my sacrifice, then we will serve the Lord. It is not necessary for me to go into details.

The challenge Elijah gave to the priests was a challenge to the Phoenician god of fire—Baal the "sun-god." If he was the god of fire, then why should he not call down fire to consume the sacrifice offered in his name and thus prove in the eyes of Israel that he was in very deed all that his followers claimed for him? If he could not do such a thing, and the God of Israel who had been forsaken, could, was it not evidence that the children of Israel had broken the very first commandment given them by the Lord through Moses? "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them."

The priests gathered and built their altar and prayed,

beginning in the morning, and prayed until noon time, and then until the time of evening sacrifice. And Elijah mocked them when there was no answer, and called upon them to cry louder, for perhaps their god was asleep, perhaps he was on a journey, perhaps he was hunting—they were to call louder that they might get his attention. Then they began to cut themselves, according to their custom. When the day had passed and no answer came, then Elijah rebuilt an old, broken down altar. He took twelve stones, one for each tribe of Israel, placed his sacrifice upon it, built a trench around it, and had his servants pour water upon it until the trench was full; then he knelt down and prayed, and fire came down and consumed his offering.

The result was that the priests of Baal were put to death which angered Jezebel and again Elijah was forced to flee. This time he went into the south country near to Beersheba—where he became discouraged and desired that the Lord would put an end to his life, but he was comforted by an angel, who brought him food and drink; he ate and was filled and went forty days on the strength of it, and departed from that place unto Mount Horeb. When he was there, the Lord called upon him and asked him what he was doing there, and in his sorrow, because of the hardness of the hearts of the people, he told the Lord the condition, and that he alone remained, that they sought his life to take it away. But the Lord showed him that there were others who had remained true unto him, even seven thousand.

Then the Lord gave him a mission that he was to return to Israel. He was to anoint Hazael to be king of Syria, Jehu to be king of Israel in the place of Ahab, and Elisha to be prophet in his stead. So he returned on this mission and called Elisha to follow him.

In the meantime Ahab had murdered a man through covetousness. Naboth had a vineyard Ahab wanted, and so Ahab had him put to death. And Elijah met him again suddenly and told him of his crime, predicting the wicked king's death also the death of his wicked wife. And thus it came to pass, though after Elijah had spoken to the king he did repent and the Lord turned away a portion of his wrath. However the judgments of the Lord followed Ahab's sons who walked in the unrighteous course set them by their father.

I have referred to these things because there may be some here who are not acquainted with this history. I have gone over it but briefly. I desire that you should know something in regard to it, that you may better understand that which is to follow.

TRANSLATION OF ELIJAH.

Elijah called Elisha to follow him, and finally, when Elijah

was taken into heaven in a chariot of fire, Elisha became the prophet in Israel in the stead of Elijah.

Now, there was a reason for the translation of Elijah. Men are not preserved in that manner unless there is a reason for it. Moses was likewise taken up—though the Scriptures say that the Lord buried him upon the mountain. Of course the writer of that wrote according to his understanding; but Moses, like Elijah, was taken up without tasting death, because he had a mission to perform. We will refer to that as we pass along.

I made the statement in the beginning that the Jews in later generations had great respect for Elijah. They had some understanding regarding his mission. I have here a statement that I have copied from Ecclesiasticus, the writings of the son of Sirach. He was not one of the inspired writers, and this book is one of the books of the apocrypha, but he gives us an idea of the feeling that existed among the Jews at his day in regard to Elijah, I will read it:

“Then stood up Elias the prophet as fire, and his word burneth as a lamp.”

Now, let me say this interpretation “Elias” ought not to be Elias—it should be Elijah. The references to Elijah in the New Testament, where it is interpreted Elias, should be Elijah. In the modern version, it is so. There is a big difference between Elias and Elijah, but I shall not refer to that right now.

DISTINCTION BETWEEN ELIAS AND ELIJAH.

“Then stood up Elias the prophet as fire, and his word burneth as a lamp.

“He brought a sore famine upon them, and by his zeal he diminished their number.

“By the word of the Lord he shut up the heaven, and also three times brought down fire.

“O Elias, how wast thou honored in thy wonderous deeds! and who may glory like unto thee!

“Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High!

“Who broughtest kings to destruction and honorable men from their bed.

“Who hearest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance;

“Who anointedest kings to take revenge, and prophets to succeed after him.

“Who was taken up in a whirlwind of fire, and in a chariot of fiery horses:

“Who wast ordained for reproof in their times to pacify the wrath of the Lord’s judgment, before it break forth into

fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

“Blessed are they that saw thee, and slept in love; for we shall surely live.”

When John the Baptist came out of the wilderness preaching—and he was a character that had more or less mystery about him—the Jews wondered and the Pharisees sent messengers unto John to question him as follows:

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

“And he confessed, and denied not; but confessed, I am not the Christ.

“And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

“Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

“He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

“And they which were sent were of the Pharisees.

“And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

“John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not;

“He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

“These things were done in Bethabara beyond Jordan, where John was baptizing.”

They wondered who John was. He came as one with authority, and they knew that the prophets of old had testified that Elijah was to come again. And so they wondered if John were Elijah.—It is written Elias here, but in the modern version I say it is written Elijah, as it should be. And so they asked him, Are you the Christ?—because they knew the Christ would have that power. He said, “I am not.”

“Are you Elias?” “No, I am not.”

“Well then, why do you do these things—don't you know that these things were reserved for Elias, who was to be the forerunner of the Christ?—and then, if you are not that prophet, why do you do these things?” That was their query regarding John. What John was we will refer to later.

Again, after the the Savior came down off the Mount, his disciples began to question him:

“And as they came down from the Mount, Jesus charged

them saying, Tell the vision to no man until the Son of man be risen again from the dead.

"And his disciples asked him, saying, Why then say the scribes that Elias must first come?"

You see, these three, Peter, James and John, who had been on the Mount, where Moses and Elijah had appeared to them, began to inquire of the Savior the meaning of it all. So they asked:

"Why then say the scribes that Elias must first come?

"Jesus answered and said, Elias truly shall first come, *and restore all things*. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

"Then the disciples understood that he spake unto them of John the Baptist."

Now, this passage of Scripture has caused a great deal of confusion in the minds of many people; and because the Lord said Elias had already come, the world has interpreted that to mean that John the baptist was the Elias, or the fulfillment of the predicted coming of Elijah, and they refer to this passage as their evidence. The Lord had two thoughts in mind: Elijah must first come and restore all things, but Elias has already come.

ELIJAH AND MOSES.

When Moses and Elijah came to the Savior and to Peter, James and John upon the Mount, what was their coming for? Was it just some spiritual manifestation to strengthen these three apostles? Or did they come merely to give comfort unto the Son of God in his ministry and to prepare him for his crucifixion? No! That was not the purpose. I will read it to you. The Prophet Joseph Smith has explained it in the Church History, Vol. 3, 387, as follows:

"The priesthood is everlasting. The Savior, Moses, and Elias [Elijah, in other words] gave the keys to Peter, James and John, on the Mount when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc.

"If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood. * * *

"Christ is the Great High Priest; Adam next."

From that we understand why Elijah and Moses were preserved from death,—because they had a mission to perform and it had to be performed before the crucifixion of the Son of God,

and therefore it could not be done in the spirit. They had to have tangible bodies. Christ is the first fruits of the resurrection; therefore if any former prophet had a work to perform preparatory to the mission of the Son of God, or to the dispensation of the meridian of times, it was essential that they be preserved to fulfill that mission in the flesh. For that reason Moses disappeared from among the people and was taken up into the mountain and the people thought he was buried by the Lord; the Lord preserved him, so that he could come at the proper time and restore his keys, on the heads of Peter, James, and John, who stood at the head of the dispensation of the meridian of time. He reserved Elijah from death that he might also come and bestow his keys upon the heads of Peter, James and John and prepare them for their ministry.

But, one says, the Lord could have waited until after his resurrection and then they could have done it. It is quite evident, due to the fact that it did so occur, that it had to be done before; and there was a reason. There may have been other reasons, but that is one reason why Moses and Elijah did not suffer death in the flesh, like other men do.

After the resurrection of Christ, of course they could easily have passed through death and the resurrection, and then as resurrected beings come to fulfill a mission of like import in the dispensation of the fullness of time, but whether that is so or not, we are not informed.

Why was Elijah reserved? What keys did he hold? What keys did he bestow on Peter, James and John? Exactly the same keys that he bestowed upon the head of Joseph Smith and Oliver Cowdery. And what were they? Some of you may be saying the keys of baptism for the dead. No, it was not that. Some of you may be thinking it was the keys of the salvation of the dead. No, it was not that. That was only a portion of it. The keys that Elijah held were the keys of the everlasting priesthood, the keys of the sealing power, which the Lord gave unto him. And that is what he came and bestowed upon the head of Peter, James and John, and that is what he gave to the Prophet Joseph Smith; and that included a ministry of sealing for the living as well as the dead—and it is not confined to the living and it is not confined to the dead, but includes them both.

PRIESTHOOD AND KEYS OF THE PRIESTHOOD.

I want to read to you what the Prophet said in regard to this thing, so that you will know just what authority Elijah had. You know when the Lord took Moses out of the midst of the children of Israel, he took the higher priesthood also, and he left the Aaronic priesthood and the Levitical priesthood, and added unto that the law of Moses. But down through the ages

from the days of Moses, whenever the Lord had a special mission for a prophet, that prophet held the Melchizedek priesthood. But it was not conferred upon many—it was confined to certain of the prophets, whose mission required it. Joseph Smith the prophet said:

“Elijah was the last prophet that held the keys of the priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. ‘And I will send Elijah the Prophet before the great and terrible day of the Lord,’ etc. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the priesthood; and without the authority is given, the ordinances could not be administered in righteousness.” History of Church, Vol. 4:207.

“Why send Elijah?” Now mark this. “Because he holds the keys of the authority to administer in all the ordinances of the priesthood; and without the authority is given, the ordinances could not be administered in righteousness.”

Now, that is significant, and I am going to spend a little time on that passage. I hold the priesthood, you brethren here hold the priesthood; we have received the Melchizedek priesthood—which was held by Elijah and by other prophets and by Peter, James and John. But while we have authority to baptize, while we have authority to lay on hands for the gift of the Holy Ghost and to ordain others and do all these things, without the sealing power we could do nothing, for there would be no validity to that which we did. Of course an elder can baptize, and they did baptize before Elijah came, and that was valid, and the ordinance work that was done then was valid; but the higher ordinances, the greater blessings which are essential to exaltation in the kingdom of God, and which can only be obtained in certain places, no man has a right to perform except as he receives the authority to do it from the one who holds the keys. It makes no difference how great an office you have, what position in the Church you hold, you cannot officiate unless the keys, the sealing power, is there back of it. That is the thing that counts, and that is why Elijah came, that is why Moses came—for he also held keys of the priesthood—and that is why they conferred upon the head of Peter, James and John in that dispensation these privileges or these powers, these keys, that they might go forth and perform this labor; and that is why they came to the prophet Joseph Smith.

I want to read from one of the revelations what the Lord said on the subject of the new and everlasting covenant. But

1. The keys of the priesthood were held by Moses & Elijah & Peter, James, John.

before I read this, I think it would be well if I say something about that new and everlasting covenant. It is something that is misunderstood by many. The new and everlasting covenant is not marriage. I want you to understand that. Marriage is a new and everlasting covenant—when performed in the temple for eternity—but it is not *the* new and everlasting covenant. I want to prove it to you.

In Section 22 of the Doctrine and Covenants, which revelation was given just after the organization of the Church, the Lord says this:

“Revelation to the Church of Christ, which was established in these last days, in the year of our Lord one thousand eight hundred and thirty, given through Joseph, the Seer, in Manchester, New York, April, 1830, in consequence of some desiring to unite with the Church without re-baptism, who had previously been baptized.”

“Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant, even that which was from the beginning.

“Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works;

“For it is because of your dead works, that I have caused this last covenant and this church to be built up unto me, even as in days of old.”

THE EVERLASTING COVENANT.

What is this new and everlasting covenant? In another section of the Doctrine and Covenants, we have that explained. I read from Section 66:

“Verily I say unto you, blessed are you for receiving mine everlasting covenant, referred to in a number of these revelations unto the children of men, that they might have life and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.”

And so, you see that the everlasting covenant, the new and everlasting covenant referred to in a number of these revelations before the Lord revealed marriage for eternity has reference to the everlasting Gospel, with the essential power back of it, the priesthood of God.

I will now read what I had in mind. The Lord, speaking of the new and everlasting covenant, describes it, tells us what it is, in Section 132 of the Doctrine and Covenants. I am going to read the seventh verse, because I will get my point better from this than from some other.

"And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead."

Then all contracts and obligations that are so sealed by his authority are binding; and that is the new and everlasting covenant—everything pertaining to the Gospel must be sealed, and the only one that has that sealing power is the one who stands at the head. Elijah was the last of the old prophets who held the fullness of the priesthood, the sealing power of the priesthood; and being the last of the prophets, it was his place to come in the dispensation of the meridian of time and confer those keys upon those who stood at the head in that dispensation; and you know from your reading that the Lord gave the keys of the Kingdom to Peter, James and John; and He gave to Peter, who stood at the head, the power to bind on earth and it should be bound in heaven and to loose on earth and it should be loosed in heaven—the same authority which Elijah had when he shut the heavens that it should not rain and by which he called down fire on different occasions. Joseph Smith was ordained under the hands of Peter, James and John, receiving the Melchizedek priesthood, and he went forth and built the Church in this dispensation. All that he did was valid, all those ordinances were valid, but in order that the binding power should come which is recognized in the heavens, and by which we pass by the angels and the Gods to exaltation, had to come from Elijah, who held that power upon the face of the earth, for the Lord had given it to him, and so he came to Joseph Smith and Oliver Cowdery on the 3rd day of April, and bestowed upon them the keys of his priesthood.

This passage that I read in the beginning says this: "He shall plant in the hearts of the children the promises made to the fathers." The Prophet says that that is not the correct translation—the word *plant* should be translated *seal* or *bind*. Now you get a glimpse of what is meant in that concluding paragraph, where it says that the whole earth would be smitten

with a curse if Elijah did not first come. Why would it be smitten? Because there could be no sealing up against the day of destruction, no sealing of parents to each other, no sealing of children to parents, no contracts, bonds, obligations entered into that would be valid on the other side—because the clinching power was not there, and it was necessary that Elijah should come and bestow those things spoken of as *all* things in the Scriptures.

I want to read to you a little more. I want to explain to you the difference between the calling of Elias and the calling of Elijah. John the baptist was an Elias—and that is what the Lord meant when he said Elias had already come—but he was not an Elijah, and the mission of the two were very different.

An Elias is a forerunner, one who comes to prepare the way; and John came to prepare the way for the second advent of the Lord when He bestowed His keys and power and His priesthood, the Aaronic priesthood, upon the head of Joseph Smith and Oliver Cowdery. That was his mission. Then after that there had to be a more complete manifestation of power and someone else had to come; so the Lord sent Peter, James and John and later Elijah with His keys to make all things valid that had been restored.

Before I treat this further, there is a thought that I must not lose. I have no right, there is no man upon the face of this earth who has the right to go forth and administer in any of the ordinances of this Gospel unless the President of the Church, who holds the keys, sanctions it. He has given us authority, he has put the sealing power in our priesthood, because he holds those keys; and if the President of the Church should say to us, "You shall not baptize in this state or in that state, or in this nation," any man that would go forth to baptize contrary to that command would be violating a command of God and going contrary to authority and power; and that which he did would not be sealed. O, I wish we could understand that. We would not have some going around as they have been doing in the past, claiming that they have authority to do certain things when they have no authority. They do not understand this thing. The man who holds the keys can bestow and he can withdraw; he can give the power, and he may take it again; and if he takes it, that ends our right to officiate. That has been done; it may be done again.

MISSION OF ELIJAH.

Now, to return. I want to refer to the mission of Elias and also of Elijah. These are the words of the Prophet:

"There is a difference between the spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of; and

in order to come at the subject, I will bring some of the testimony from the Scripture and give my own.

"In the first place, suffice it to say, I went into the woods to inquire of the Lord, by prayer, His will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to a Priest [i. e., to the office and calling of a Priest] after the order of Aaron, and to hold the keys of the Priesthood, which office was to preach repentance and baptism for the remission of sin, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the gift of the Holy Ghost; that that office was a greater work, and so to be given afterward: but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before to prepare the way for the greater, which was the case with John the baptist."

I suppose that is all I need to read on that. There is a great deal more of it. All would be interesting, but that covers the point. Again the Prophet said:

"Now for Elijah. The spirit, power, and calling of Elijah is, that he have power to hold the keys of the revelation, ordinances, oracles, powers and endowments of the fullness of the Melchizedek priesthood and of the kingdom of God on the earth."

That is Elijah's mission, to bestow this power. The mission of Elias comes before, and John come to prepare the way, in this dispensation just as he did before the days of Christ; and then it was necessary that the fuller light should come. For that reason Elijah was reserved to come in the dispensation of the fullness of times and bestow all things or in other words the fullness of the power of the priesthood, or the sealing power.

Now, I ought to have finished this quotation before I interrupted myself.

"And to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children and the hearts of the children unto the fathers, even those who are in heaven.

"Malachi says, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'

"Now what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days?

"In the days of Noah, God destroyed the world by a flood, and he has promised to destroy it by fire in the last days; but before it should take place, Elijah should first come and turn the hearts of the fathers to the children, etc.

"Now comes the point. What is the office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

"Now, was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! What would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, where the subject is manifest; that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers."

And would he confine his work to the dead? No; because you people who are living require these sealing powers bestowed upon you. They are just as essential for you as they are for those who are dead; and don't get the idea that Elijah's mission was a mission confined to or for the dead. His mission was universal.

The Prophet Joseph continues:

THE SPIRIT OF ELIJAH.

"I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.

"Let us suppose a case. Suppose the great God who dwells in heaven should reveal Himself to Father Cutler here [Father Cutler was a man present in the congregation when the Prophet was delivering this discourse] by the opening heavens, and tell him, 'I offer up a decree that whatsoever you seal on earth with your decree I will seal it in heaven; you have the power then; can it be taken off? No. Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, etc.'"

Now a little more:

"Again: the doctrine or sealing power of Elijah is as follows:—If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory. * * * I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel. * * *

"The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek priesthood upon the house of Israel and making all things ready; then the Messiah comes to His Temple, which is last of all.

"Messiah is above the spirit and power of Elijah, for He made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it."

I have read from the History of the Church, Vol. 6, pp. 249-54.

Now I am about through. There is another reference that I want to call your attention to. Joseph Smith said further:

THE FULNESS OF THE PRIESTHOOD.

"If a man gets a fullness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord."

I hope we understand that. If we want to receive the fullness of the Priesthood of God, then we must receive the fullness of the ordinances of the house of the Lord and keep His commandments. This idea that we can put off our salvation because of some weaknesses of the flesh until the end, and then our children will go and do this work for us in the temple of the Lord when we are dead will get us nowhere. Salvation for the dead is for those who died without a knowledge of the Gospel so far as celestial glory is concerned. And those who have rejected the truth and who have fought the truth, who would not have it, are not destined to receive celestial glory. Now, the Lord says this—it is not my saying, I am glad to say, although I fully believe it.

Let me put this in a little different way. I do not care what office you hold in this Church, you may be an apostle, you may

be a patriarch, a high priest, or anything else, and you cannot receive the fullness of the priesthood unless you go into the temple of the Lord and receive these ordinances of which the prophet speaks. No man can get the fullness of the priesthood outside of the temple of the Lord. There was a time when that could be done, for the Lord could give these things on the mountaintops—no doubt that is where Moses got it, that is no doubt where Elijah got it—and the Lord said that in the days of poverty, when there was no house prepared in which to receive these things, that they can be received on the mountain tops. But now we have got temples, and you cannot get these blessings on the mountain tops, you will have to go into the house of the Lord, and you cannot get the fullness of the priesthood unless you go there. Do not think because anybody has a higher office in this Church than you have, that you are barred from blessings, because you can go into the temple of the Lord and get all the blessings there are that have been revealed, if you are faithful, have them sealed upon you as an elder in this Church, and then you have all that any man can get. There have to be offices in the Church, and we are not all called to the same calling, but you can get the fullness of the priesthood in the temple of the Lord by obeying this which I have read to you. I want to make this emphatic.

Just a word or two in conclusion. Elijah came and fulfilled his mission on the 3rd day of April, 1836, as already stated—planted in the hearts of the children the desires that were promised, that their hearts should turn to their fathers. That spirit has not been confined to the Latter-day Saints. It has spread forth into the world. In the year 1836, no one was working along this line. It was sometime after that when the first organization was formed for the gathering of the records of the dead.

In the year 1837, Great Britain caused that there should be duplicate records kept and filed away in the archives over there. That was a step.

In the year 1844, the year of the martyrdom, the first organization in this world for the gathering of the records of the dead was organized in the city of Boston, and now we find them all over the earth.

"Thirty-five years ago the interest in such matters was mainly antiquarian." I am quoting a man who wrote to me from Massachusetts in 1913, so we must add seventeen years to the time to bring it to date. He said:

"Thirty-five years ago the interest in such matters was mainly antiquarian, and the few examples in print in this line

had been inspired from that standpoint. Genealogical research was not the powerful factor it is today."

I did not ask him to write that. That is his testimony. That shows you how the spirit of Elijah has gone forth and taken hold of the hearts of the children of men.

Now, there is one point that I have overlooked, and I think it is rather important, and I must not forget it, although it does not fit in right here. I passed it, but having so many things in mind, I cannot think of them all as I should. I spoke of Jewish customs, and how the Jews looked forward to the coming of Elijah in the days of the Savior, and how they questioned John and wanted to know if he was Elijah, if he was that prophet. And when the three came down off the Mount, they questioned the Lord in regard to the coming of Elijah, and He told them He must come and restore all things. Do you know that the Jews today are looking forward to that event? Do you know that when they meet to eat the supper of the Passover, as they are engaged in that feast, girded and with staff in hand, when the time comes for them to drink as they call it the third cup, they open the door for Elijah to enter; and they have a place prepared for him. They are looking forward to the time when Elijah shall come as the forerunner of the Christ to restore all things.

Now there is another thought that is rather interesting in regard to this. I am informed that the feast of the Passover was being celebrated in April, 1836, in the old world about the time as it would be here in America, when Elijah came to Joseph Smith. It may be a stretch of the imagination, but may we not suppose, figuring the difference in time, that when the Jews raised their cups and opened the door for the entrance of Elijah into their homes to prepare the way for the coming of the Lord, that he was appearing to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple and bestowing his keys not only for the salvation of the dead, but for the salvation of that ancient people.

Now, brethren and sisters (and this is my conclusion) remember there is only one on the face of the earth who holds the sealing power of the priesthood, and He can delegate that power unto others, that they may act and they may seal on earth and it is valid, it is binding, so long as He sanctions it; if He withdraws it, no man can exercise that power. Furthermore, if you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become His sons and His daughters, you have got to go into the temple of the Lord and receive these holy ordinances which belong to that house, which cannot be had elsewhere. No man shall receive the fullness of eternity, of

exaltation alone; no woman shall receive that blessing alone; but man and wife, when they receive the sealing power in the temple of the Lord, shall pass on to exaltation, and shall continue and become like the Lord. And that is the destiny of men, that is what the Lord desires for His children. But only a few, comparatively a few, shall receive it, because wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it"—few there be that are willing to find it. And this great blessing is reserved for those who are willing to keep the commandments of the Lord, not for those who are rebellious. And that is your privilege, and you can receive these blessings in the temple of the Lord.

Now, just one more thought. You good sisters, who are single and alone, do not fear, do not feel that blessings are going to be withheld from you. You are not under any obligation or necessity of accepting some proposal that comes to you which is distasteful for fear you will come under condemnation. If in your hearts you feel that the Gospel is true, and would under proper conditions receive these ordinances and sealing blessings in the temple of the Lord, and that is your faith and your hope and your desire, and that does not come to you now, the Lord will make it up, and you shall be blessed—for no blessing shall be withheld.

The Lord will judge you according to the desires of your hearts when blessings are withheld, and He is not going to condemn you for that which you cannot help.

I have left unsaid as many things as I have said, and I had a great many thoughts in mind that I have not given you, for this is a great subject. But reflect upon these things and remember that there is power in the Church for salvation and exaltation, and the Lord, when He comes, will not find it necessary to smite this earth with a curse, because that sealing power is here and the leaven is at work, so that all men who will may receive salvation and exaltation and the sealing powers. Thanks be unto God that He sent Elijah into the world to bestow these blessings.

The Lord bless you is my prayer. Amen.

SALVATION FOR THE DEAD.—There is never a time when the spirit is too old to approach God. All are within reach of the pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirits of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth.—*Joseph Smith.*

STORY OF THE PILGRIMS.

By Professor Christen Jensen, of the B. Y. University.

The English religion situation, as it evolved out of the reformation movement of the sixteenth century, was different from that found elsewhere in Europe. Logically there were the two forces of Catholicism and Puritanism. But the English Government had created an intermediate religious system known as Anglicanism. This latter system was "an artificial one, a compromise established under the influence of the crown and kept in power by royal determination till it eventually won the devotion, the loyalty, or at least the deliberate acceptance of the great body of moderate and conservative Englishmen." It was with this state established religious system that Puritanism crossed swords.

Seventeenth-century Puritanism, Professor Edward Channing has said, "was an attitude of the mind rather than a system of theology, it was idealism applied to the solution of contemporary problems. In religion it took the form of a demand for preaching ministers and for carrying to its logical ending the reformation in the ecclesiastical fabric which Elizabeth had begun and had stopped half-way. In society it assumed the shape of a desire to elevate private morals which were shockingly low. In politics it stood for a new movement in national life which required the extirpation of the relics of feudalism and the recognition of the people as a power in the state. In short, Puritanism marked the beginning of the rising tide of human aspiration for something better than the world had yet known."

Three stages in the development of Puritanism may be noted. The first stage was occupied with a protest against the ritual, ceremonies, and liturgy of the established church. In the second period it was concerned with a change in the organization of the established church. The episcopal system with its archbishops, bishops, archdeacons, and chancellors was a subject of attack by the Puritans, most of whom were advocates of a system of presbyterianism such as prevailed on the continent and in Scotland. In the third stage of the conflict Puritanism minimized questions of ceremony and church government and stressed questions of morals. Always earnest and opposed to abuses it now emphasized the ascetic ideal of life and "took on the unlovely aspect of emphasized austerity which characterized its most conspicuous manifestations in the seventeenth century."

But Puritanism was not united within itself. The majority of its adherents were known as Nonconformists. They belonged to the established church and "proposed to stay in it, to gain con-

trol of it, and mold it to their will." A smaller element among the Puritans was known as Independents or Separatists. They condemned the existence of a national church and advocated the absolute independence of each separate congregation of worshippers. Such views could not be tolerated by the government in an age when church and state were one. Therefore "if the Puritans were scoured with whips the Separatists were lashed with scorpions." Consequently their leaders were imprisoned or exiled, and two of them, Barrow and Greenwood were hanged in 1587.

Several congregations of Separatists existed in northeastern England. The most famous of these was located in Scrooby under such leaders as John Robinson, William Brewster, and William Bradford. This was the congregation which furnished the Pilgrim Fathers. Because of severe persecution some of these congregations moved to Holland where greater religious liberty prevailed. The Scrooby congregation after much difficulty escaped to Amsterdam in 1607 but because of unpropitious conditions here removed to Leyden in 1609. Here they remained for eleven years when they decided upon removal to America. Various reasons induced them to make this decision. Making a living in mechanic employment in Leyden was difficult for the people bred to country life and husbandry. Many hostile religious factions were quartered in Holland and their religious altercations alarmed the peace loving Pilgrims. Also the twelve Years Truce with Spain would end in 1621 and war seemed imminent with all its trials and suffering. Many of their children were already enlisted as soldiers and sailors. Finally their children were intermarrying with the Dutch and as a consequence were surrendering their language, customs, and even religion.

Therefore the Pilgrims obtained two patents from the London Company authorizing them to settle within the bounds of Virginia, and King James grudgingly promised that, "he would connive at them and not molest them, provided they carried themselves peaceably." Part of the Leyden congregation under Carver, Bradford and Brewster left Delft Haven in July, 1620 in the Speedwell. Some English friends met them with the Mayflower at Southampton and both vessels set sail for America. After having sprung a leak twice the Speedwell was left behind as unseaworthy, and on September 6th the Mayflower sailed from Plymouth with its cargo of one hundred and two souls. Bradford in his History of Plymouth Plantation has graphically described the voyage. On November 11, 1620 the vessel reached land but it was Cape Cod and not the Delaware region where they had hoped to land. The ship was headed southward but after a half day the dangerous shoals near Nantucket were encountered and caused the Pilgrims to retrace their steps. On the following day they landed in Provincetown harbor and thanked God for

their safety. For a month thereafter they explored the neighboring coast in search for the best site for a settlement. On December 6th a part of ten Pilgrims with some of the crew left the Mayflower in a large sail boat, and on December 8th sailed into Plymouth Harbor. Monday December 11th Old Style (December 21st New Style) was spent by this party in exploring the shore around the bay. They were so favorably impressed that they returned to the Mayflower at anchor off Cape Cod and reported the results of their explorations. On December 16th, Old Style (December 26th New Style) the Mayflower sailed into Plymouth Harbor and cast anchor. After further exploration the Pilgrims decided to settle there. Energetically they began to erect dwellings but the hand of death challenged their efforts and tempered all their work. One member of the band had died in mid-ocean, four others while the Mayflower was lying off Cape Cod, and during the cold winter two and three died in a single day. At times six or seven were well enough to nurse the sick and bury the dead. When the Mayflower sailed for England in April, 1621, only about fifty Pilgrims were alive. Of eighteen wives who embarked from England but four were alive when the following summer dawned. Yet in face of such privation not one member of the courageous band was ready to return to the mother country on the Mayflower. Of such mettle were the founders of the New England commonwealths.

Three centuries have now passed and the English speaking peoples are preparing to celebrate the tercentenary of this noble achievement. Already have our English brethren celebrated the anniversary of the sailing of the Pilgrims—we are now preparing to observe the anniversary of their landing. A nationwide interest has been awakened, and in every state plans are in course of formulation for an adequate and appreciative commemoration of this event. Let us all lend that essential support which will ensure a noteworthy and splendid response by our own state in honor of this vital and enduring project of the Pilgrim Fathers.

—*Gold and Blue.*

FAMILY ORGANIZATIONS. The Genealogical Society of Utah desires to obtain for its records the name of every family association organized for the purpose of gathering genealogy and doing temple work. This information will be filed for reference and checking, and thus be an aid to all who desire information regarding such organizations. In furnishing the name, send also the name and address of the person, usually the secretary or recorder who has charge of the work. A post card sent to the genealogical society containing the information will be appreciated.

THE ANCESTOR INDUSTRY.

By Frederic J. Haskin.

After every war there is a gain in the popular interest in ancestors and family trees. Genealogists here in the greatest forest of family trees in America, object to the idea that there is a revival in genealogy now going on, because they say that a revival implies a lull of interest, and there has been no lull.

Any way you put it, this is a big year for ancestor hunting. Boys who fought in France met other boys with the same surname or some odd given name that ran in the families. The usual remark after an introduction would be:

"Bliggins? Oh, yes. Are you descended from the Hiram Bligginses of Vermont?"

And oftener than not the other fellow would have to say that he didn't know.

The Americans seemed less ready with the family past than the French or English. But the detective instinct, which every true American has, or thinks he has, was soon aroused and put on the trail of the missing ancestors. Some soldiers wrote home at once to trace connections, and others declared that when they got back they were certainly going to find out what ancestors hung on their family trees.

As a result of this enthusiasm, and of the Mayflower celebrations, it is expected that this year will prove to be a record-breaking year for routing out hidden records and bringing to light long-lost great-grandfathers.

Interest in genealogy is measured with mathematical precision by the New England Historical Genealogical Society at its headquarters in Boston. This society has the best genealogical library in the country. Stocked with many valuable old manuscripts and rare books, this library is a court of last resort to which people hunting family records come from all over the country, and even from abroad.

Because its library is so widely and steadily used, the society considers it a reliable place to take statistics on genealogy. Every person who visits the room is required to register at each visit, and every half hour a count is taken of the readers. These records are kept year after year. They prove, what is known in a general way, that ever since about 1845, when Americans began to acquire wealth, popular interest in genealogy has been growing steadily.

At first the popular demand for ancestors was restricted to the very wealthy, but gradually less affluent families went hunting for themselves. The genealogical society mentioned has a record of some 800 family historians, of whom about fifty are professionals, and the rest are amateurs interested mainly in the

history of their own families. Of course this is not a complete list of the persons who devote their time to genealogy, and there are many more who are interested in it as a hobby or side-line.

The big fact which the average American would like to prove regarding his family past is that he had an ancestor on the Mayflower. Interest in the Mayflower passengers is stronger than ever this year because of the celebration, so that perhaps a few words regarding the Mayflowerites will not be amiss here.

So many people are putting in claims to join the Society of Mayflower Descendants that the secretary, George Ernest Bowman is kept busy sorting the sheep from the goats.

Mr. Bowman is recognized as one of the most reliable authorities on Mayflower history. He is the only person who has ever tried to compile the records of all the Mayflower passengers, and he knows the famous lines so well that no false claimant slips past his eagle eye into the congregation of latter-day Pilgrims.

There were 104 passengers on the famous ship, Mr. Bowman says, and descent can be traced from forty-nine of them, or really from twenty-two distinct families, as the other twenty-seven persons were related by birth or marriage to the twenty-two. Thus, in the case of John Mullins and his daughter, the famous Priscilla, and the line has descended through Priscilla and John Alden, who was a Mayflowerite.

Descent from the other fifty-five passengers has never been traced. Some of the fifty-five are known to have died without leaving any families to carry on the line. Descendants of others went back to England. A few disappeared into an oblivion from which they have yet to be rescued. Mr. Bowman is working on some of these mysterious cases and hopes soon to announce that one of the lines is completed.

It is a curious fact that the given names of nine of the famous passengers are unknown. The old records and Bradford's history of the expedition refer to them only as the wife or son of James Chilton or John Turner, as the case might be.

Proving fitness to become one of the Mayflower elect is not always a simple procedure, even if your family tree has been carefully preserved. Genealogists, professional as well as amateur, are sometimes led astray by incorrect records, or else they take the word of an unknown historian without verifying it by consulting an authority. This sort of careless work leads to such remarkable statements as that Mary Chilton was born on the Mayflower, whereas she is known to have reached Plymouth as a young woman.

It would seem that the names of the Mayflower passengers would be well known to genealogists, yet Mr. Bowman often receives applications for Mayflower membership from people who claim descent from some one who is not on the list of passengers.

Sometimes it is the name of a colonist who came on the Sparrowhawk or the Ann, which sailed a few years after Mayflower, and again some record-seeker has gotten hold of a name similar to a Pilgrim's and mixed it into his genealogy. Mr. Bowman has no easy task detecting such errors, though he says that he is sometimes amused by ridiculous mistakes he finds.

The latest "bull" which he has discovered caused him, as he says, to use language in the presence of a lady, for which he afterwards apologized, but she said she didn't blame him for his remarks. He took his friend to the old Salem burying ground to see the only tombstone of a Mayflower passenger in existence. He walked up to it, expecting to find the familiar inscription—"Here lyeth buried ye body of Captain Richard More, aged 84 years." The inscription was there, but below it had been carved, in a good imitation of the original style of lettering, "A Mayflower Pilgrim," and a date.

"In a few years," said Mr. Bowman, "that lettering will look old like the rest, and people will think those words were put there originally. And worst of all, the date is wrong, for while we do not know exactly when Richard More died, I have proof that he was alive at least two years after the date carved on his stone."

This Richard More came over as a boy in the care of Elder William Brewster, and finally settled in Salem. He is one of the fifty-five passengers from whom descent has not been proved, but the vandalism on his tombstone—for which no one has assumed the responsibility—is a good instance of the sort of thing that misleads family historians.

Many an American in all good faith has presented his record to the Society of Mayflower Descendants only to find that his family line has been twisted somewhere, and that he is not a real son of the Pilgrims.

Such disillusioned ones sometimes find comfort in the principle of heredity. According to Galton's law, each parent contributes one-fourth of a child's heritage, each grandparent one-sixteenth, and so on. Continuing backward, some mathematician reaches the conclusion that the 1-65,536th part of his Mayflower ancestor's blood.—*Salt Lake Tribune.*

TERMS OF SALVATION:—"If we accept salvation on the terms it is offered us, we have got to be honest in every thought, in our private circles, in our deal, in our declarations, and in every act of our lives, fearless and regardless of every principle of error, that may be presented."—*Brigham Young.*

BRIGHAM YOUNG GENEALOGY.

COMPILED BY SUSA YOUNG GATES AND MABEL YOUNG SANBORN.

(Continued from page 180.)

9. JOHN McCLEVE⁵ YOUNG, (*John II,⁴ John,³ Joseph,² William¹*) is the only son of John Young II, his mother was Sarah (McCleve) Young. He was b. 7 Aug., 1856, in Salt Lake City, Utah; and m. Chloe Louise Spencer, b. 16 Mar., 1866, d. 27th Nov., 1905. She was the daughter of Daniel and Elizabeth (Funnel) Spencer.

Children of John McCleve⁵ Young and Chloe Louise Spencer Young:

- i. JOHN GROO, b. 30 July, 1884, Salt Lake City, Utah.
- ii. SPENCER, b. 7 Sept., 1886, Salt Lake City, Utah.
- iii. SARAH IRENE, b. 18 Dec., 1888, Salt Lake City, Utah.
- iv. DOROTHY, b. 20 Aug., 1897, Salt Lake City, Utah; m. Murray Wells Whitney, 18 Sept., 1918; child: John Young Whitney, b. 19 Oct., 1919.
- v. WALDEMAR VAN COTT, b. 21 Mar., 1905, Salt Lake City, Utah.

10. SEYMOUR BICKNELL⁵ YOUNG, (*Joseph,⁴ John,³ Joseph,² William¹*) eldest son of Joseph⁴ Young was born 3 Oct., 1837. He is Prest. of the Seven Presidents of Seventies, and has acted in that capacity since his father's death in 1881. He served in the Civil War—in defense of the U. S. Mail and Telegraphic Extensions from North Platte River 550 miles east of Salt Lake via Fort Bridger to Fort Hall on the Snake River North, served also in the Black Hawk Indian War. He is a practicing physician, and is hale and hearty at the age of eighty-two years. He m. (1st) 14 Apr., 1867, Ann Elizabeth Riter, b. 3 June, 1847, at Winter Quarters, now Florence, Neb.

Children of Seymour Bicknell⁵ Young and Ann Elizabeth Riter Young:

44. i. SEYMOUR BICKNELL II, b. 11 Jan., 1868.
 ii. ANN ELIZABETH RITER, b. 29 Oct., 1869, m. 22 June, 1892, Melvin Dickinson Wells, b. 31 July, 1807; children: (1) *Louisa Elizabeth*, b. 22 Feb., 1894, Montpelier, Idaho; (2) *Miriam Young*, b. 15 Mar., 1896, Montpelier, Idaho; (3) *Melvin Dickinson II*, b. 2 June, 1898; (4) *Joseph Bicknell*, b. 15 Oct., 1900; (5) *Rebecca*, b. 23 Mar., 1903, d. 16 Apr., 1903; (6) *Calvin Young*, b. 5 Apr., 1904; (7) *Phyllis*, b. 27 Apr., 1906; (8) *George Young*, b. 3 Jan., 1908; (9) *Janice Young*, b. 13 Aug.,

1909; (10) *Edmond Young*, b. 26 Aug., 1911; (11) *Anne Scymour*, b. 14 May, 1913.

iii. FLORENCE PEARL, b. 30 Oct., 1871.

45. iv. LEVI EDGAR, b. 2 Feb., 1874.

v. JOSEPH BAYARD, b. 5 Sept., 1876, d. 8 Sept., 1876.

vi. ADA LUCILE, b. 11 Aug., 1878, m. (1st) Thomas Jenkins Lambert; children: (1) *Lucille Young*, b. 14 Jan., 1903; (2) *Maryan Young*, b. 29 June, 1904; (3) *Richard Thomas Young*, b. 31 July, 1907; (4) *Elizabeth Young*, b. 16 July, 1909; Thomas Jenkins Lambert, d. 1912; she m. (2nd) Willard Arnold.

vii. ELMA, b. 5 Aug., 1880.

viii. LOUIS COURTNEY, b. 20 Oct., 1882, d. 22 Oct., 1882.

46. ix. CLIFFORD EARLE, b. 7 Dec., 1883.

x. JOSEPHINE IRENE, b. 1 Aug., 1886.

xi. ORA BERNICE, b. 27 May, 1889; m. 5 June, 1912, Orson M. Rogers, b. 19 Feb., 1887; children: (1) *David Young*, b. 5 Mar., 1913; (2) *Mary Young*, b. 25 July, 1914; (3) *Frances Young*, b. 27 May, 1917; (4) *Eliza Young*, b. 22 June, 1919.

SEYMOUR BICKNELL⁵ YOUNG, m. (2nd) 28 Apr., 1884, Abbie Coralee Wells.

Children of Seymour Bicknell⁵ Young and Abbie Coralee Wells Young:

i. HANNAH LOUISA ("Nanna"), b. 14 Sept., 1885; m. Mr. Clark.

ii. ALICE C., b. 1887; d. 1887.

11. LEGRAND⁵ YOUNG, (*Joseph⁴ John³ Joseph² William¹*) b. 27 Dec., 1840. He is a prominent member of the Bar of the State of Utah, held the position of Judge of the District Court for two years, from which he resigned to return to his voluminous private law practice. He was City Councilman for a great many years, built a small interstate railroad, and it is widely known that his knowledge of Law is unsurpassed. He m. Grace Hardie of Scotland.

Children of LeGrand and Grace (Hardie) Young:

47. i. JOSEPH H., b. in Salt Lake City, Utah.

ii. GRACE, m. Kenneth Kerr; children: (1) *Ruth*; (2) *Grace*; (3) *John*.

iii. LUCILE, m. Wm. Reid; children: (1) *Grace*, deceased; (2) *Lucile*; (3) *Janet*.

iv. AFTON, resides at home with her father.

48. v. LE GRAND H., b. 6 Nov., 1877, Salt Lake City.

vi. JASMINE, m. Lester D. Freed; children: (1) *David Lester*; (2) *William Le Grand*; (3) *Daniel Gordon*; (4) *Robert Ellis*.

12. BRIGHAM BICKNELL⁵ YOUNG.

13. ISAAC⁵ YOUNG, (*Joseph⁴ John³ Joseph² William¹*) b. 27 Nov., 1846, Florence, Neb., m. Mary Barr Neff. He d. 1920.

Children of Isaac Young and Mary Barr Neff Young:

- i. CHARLES HAGAR, p. 1880; d. 1883.
- ii. PARLEY, b. 28 Mar., 1882; m. Mary Stevenson; child, *Kenneth*, b. Oct., 1907.
- iii. FANNY BLANCHE, b. 12 June, 1885; m. 4 Sept., 1907, Harold R. Hagan (See his record, p. 132, No. 3, Vol. XI.)
- iv. CHLOE, b. 22 Jan., 1887; m. 1911, Leslie Squires; children: son, b. 14 July, 1913, and d. same day, (2) *Leslie Gordon*, b. 22 Jan., 1915; (3) *Mary Adelle*, b. 13 Aug., 1918.
- v. MARIE, b. 6 Dec., 1893; m. 17 Dec., 1910; W. Ray Granville, b. 1886; child, (1) Max, b. 11 May, 1911.
- vi. HENRIETTA, b. 24 Oct., 1896, d. 9 Sept., 1897.

14. BRIGHAM HAMILTON⁵ YOUNG, (*Phineas Howe*,⁴ *John*,³ *Joseph*,² *William*¹) Eldest son of Phineas Howe and Clarissa Hamilton, was b. 3 Jan., 1824, Tompkins Co., New York, m. (1st) Cedenia Clark

Children of Brigham Hamilton⁵ Young and Clarissa Hamilton Young:

- i. SERAPH, m. Seth Ford; children: (1) *Frederick*, (2) *Grace*, (3) *Cherry*.
- ii. JULIA DELECTA, m. Nelson Lawrence; children: (1) *Nelson*, (2) *William*, (3) *Jeannette*, (4) daughter, d. infant.
- iii. VILATE, m.; no issue.
- iv. PHINEAS, d. infant.
- v. BRIGHAM, d. infant.
- vi. CLARA, m. Logan Paul; children (1) *Grace*, (2) *George*.
- vii. HELEN, m. Horace Jackman; no issue.
- viii. JENNIE; unm.
- ix. LUCY, m. Graham Woodward; no issue.
- x. KATE, m. Arthur Barendt; no issue.

BRIGHAM HAMILTON⁵ YOUNG, m. (2nd) Frances Gibson Young, daughter of Adolphia and Rhoda Gibson (Byrne) Young. She was b. 8 Sept., 1837, in Putnam Co., Tennessee.

Children:

- i. RHODA F., b. in Salt Lake; m. Charles Miller. Three children.
- ii. NANCY, b. 27 Oct., 1858, Salt Lake City; m. 14 Dec., 1875, Arthur James Lowe, son of James A. and Abigail Balinda (Brockway) Lowe. He was b. 3 Aug., 1855, at Quincy, Adams County, Ill., living in 1920. Children: (1) *Arthur James II*, b. 27 Oct., 1876; m. 12 Sept., 1901, Millie Penney; (2) *Adelbert B.*, b. 17 Oct., 1878; m. 27 Oct., 1907, Elizabeth Peterson; (3) *Howard B.*, b. 9 Aug., 1882; (4) *Abbie Leone*, b. 24 Oct., 1886; (5) *Frances Louise*, twin of Abbie, b. 24 Oct., 1886, m. 4 July, 1903, Walter Westerfield; (6) *Minnie Lulita*, b. 1 June, 1888; m. 4. Sept., 1907, J. Ray Carson.

- iii. BRIGHAM H. II, d. 4 Dec., 1915; unm.
- iv. MARION A., m. John S. Ingles.
- 49. p. JOHN ADOLPHIA.
- vi. OLIVE C.; unm.
- vii. LAWRENCE D., d. 4 May, 1883; unm.
- viii. NELLIE M., m. Frank Grosbeck; child: Harold.
- ix. FLORETTA, d. at 3 years of age.

15. PHINEAS HENRY⁵ YOUNG, (*Phineas Howe*,⁴ *John*,³ *Joseph*,² *William*¹) son of Phineas Howe, and Phebe (Clark) Young, was b. 10 Sept., 1860, d. 11 Sept., 1902. He m. 11 Nov., 1883, Mrs. Helena (Greensides) Houseman, a widow with two children, Laura and Ethelbert.

Children:

- 1. HELENA VIRGINIA, b. 18 Aug., 1884, at Salt Lake City, Utah.
- ii. HAZEL CLAIRE, b. 22 Sept., 1885, at Salt Lake City, Utah.
- iii. PHEBE CLARISSA, b. 2 Mar., 1887, d. 12 June, 1887.
- iv. PHINEAS HENRY II, b. 10 Apr., 1888, at Salt Lake City, Utah.
- v. JOSEPH SEYMOUR, b. 27 Jan., 1889-90(?), at Salt Lake City, Utah.
- vi. CELESTIA EVELYN, b. 7 Sept., 1891, in Idaho.
- vii. ORLIN FRANKLIN, b. 4 May, 1893, at Kamas, Utah; d. 7 Mar., 1895, at Salt Lake City, Utah.
- viii. ELIZABETH SHORES, b. 25 July, 1897, d. 27 May, 1917, in San Francisco, Cal.

16. WILLIAM CLARK⁵ YOUNG, (*Phineas Howe*,⁴ *John*,³ *Joseph*,² *William*¹) b. 25 April, 1873, at Kamas, Summit Co., Utah, youngest son of Phineas Howe, and Phebe Clark Young; he was m. 14 March, 1900, to Margaret Elisa, daughter of Alex. Henry and Adelia Ann (Brown) Stanley. She was b. at Bountiful, Davis Co., Utah.

Children of William Clark Young and Margaret Elisa (Stanley) Young:

- i. STANLEY CLARK, b. 5 Sept., 1901, Salt Lake City, Utah.
- ii. SERAPH SYLVIA, b. 24 Dec., 1903, Salt Lake City, Utah; m. 19 Aug., 1920; Philbert Milton Budd, son of Charles Wm. and Annie Laura (Richards) Budd; b. 31 Oct., 1899, in Salt Lake City, Utah.
- iii. JESSE WILLIAM, b. 1 Aug., 1906, Salt Lake City; d. 22 Dec., 1907.
- iv. WILLIAM CLARK II, b. 14 Dec., 1908, Salt Lake City, d. 2 Apr., 1909.
- v. CARL CLIFFORD, b. 26 Apr., 1910, at Culver, Crook Co., Ore.
- vi. MARGARET EULALIA, b. 20 June, 1912, at Burns, Harney Co., Oregon.
- vii. EVELYN IRENE, b. 30 May, 1920, Salt Lake City, Utah.

17. JOSEPH ANGELL⁵ YOUNG, (*Brigham,⁴ John,³ Joseph,² William¹*) Eldest son and third child of BRIGHAM YOUNG, b. 14 Oct., 1834, in Kirtland, Ohio; d. 5 Aug., 1875. He was the first President of the Sevier State, in Utah. He built and was first superintendent of the Ogden and Salt Lake Line, later the Utah Central, now a portion of the Oregon Short Line Railroad. He m. (1st) Mary Ann Ayers, dr. Joseph and Mary (Thornton) Ayers, b. 12 June, 1834, in Leicestershire, Eng.

Children of Joseph Angell Young and Mary Ann Ayers:

51. i. BRIGHAM III, b. 21 Aug., 1853; d. 27 Oct., 1880.
 ii. MARY THORNTON, b. 22 Sept., 1857; d. inf., 3 Oct., 1857.
 iii. ELSIE VILATE, b. 25 Feb., 1859; d. inf., 12 Oct., 1860.
 iv. ELIZABETH WELLS CUMMINGS, b. 17 Apr., 1861; d. 1918; m. 13 Oct., 1882, Wm. McIntosh, who d. 1920. Child: (1) *William Wallace II*, b. 24 Apr., 1884; m.; no issue; deceased.
 v. JOSEPHINE, b. 29 Dec., 1862; d. inf., 31 Jan., 1863.
 vi. CATHERINE, b. 15 Mar., 1864; m. 5 July, 1881, Henry B. Schweitzer. Children: (1) *Joseph LeRoy*, b. 15 May, 1883; (2) *Henrietta*, b. 7 Aug., 1885; m. ——; had two children.
 vii. AMELIA, b. 30 Mar., 1866; m. 23 July, 1881, Louis Schweitzer. Children: (1) *Lisbon*, b. 5 Oct., 1882; (2) *Mary*, b. 19 Aug., 1884; (3) *Louie*, b. 20 Nov., 1890.
 viii. JOSEPH ANGELL II, b. 8 Nov., 1868; d. unm., 29 Jan., 1889.
 52. ix. BRIANT STRINGHAM, b. 6 Oct., 1871.
 x. ALICE, b. 25 Feb., 1874; d. inf., 23 Aug., 1874.
 All children born in Salt Lake City, Utah.

17. JOSEPH ANGELL⁵ YOUNG, m. Margaret Whitehead, dau. of Richard and Elizabeth Betsey Whitehead, b. 1 Jan., 1838, Blackburn, Lancashire, Eng.

Children of Joseph Angell Young and Margaret Whitehead Young:

53. i. RICHARD WHITEHEAD, b. 19 April, 1858; d. 27 Dec., 1919.
 ii. ELLA, b. 19 June, 1862; d. 3 Apr., 1865.

17. JOSEPH ANGELL⁵ YOUNG, m. Clara Stenhouse.

Children:

i. JUNIUS, b. 14 Nov., 1870, Salt Lake City, Utah; unm.
 ii. LESTER.
 iii. WALTER.
 iv. EUGENE, b. 3 Nov., 1874, in Richfield, Utah; m. 5 June, 1914, in Montclair, N. J., Josephine Armitage, dau. of Charles and Harriet Louisa (Hitchings) Armitage. She was b. 21 June, 1880, at Orange, N. J.

(TO BE CONTINUED.)

GENEALOGICAL CONVENTION.

HELD IN THE CLASS ROOM OF THE GENEALOGICAL SOCIETY OF
UTAH AND IN THE ASSEMBLY HALL, SALT LAKE CITY,
UTAH, OCT. 11 TO 14, 1920.

In a call issued by President Lund to the presidents of stakes, two delegates from each stake of Zion were invited to meet in convention to be held Oct. 11, 12, 13, 14, classes for instruction to be held in the class room of the society and the evening lectures to be held in the Assembly Hall. In response to this call, 73 of the stakes sent representatives, and practically all of them took all the work outlined. The convention opened Monday at 10 a. m. when, after opening exercises, of singing and prayer, Nephi Anderson, of the Genealogical Society's office welcomed the delegates, and called the roll by stakes. He then explained the organization of stake and ward committees and the duties of the same.

At 2 p. m. Elder Joseph Fielding Smith delivered a very interesting lecture on the subject of salvation, defining the term, and especially its application to the dead for whom we do work in the temples. Mrs. Jessie Penrose Jones then spoke on material for record keeping and the sources of genealogical information.

On Monday at 5 p. m. the First Presidency entertained the delegates in the assembly room of the Bishop's building. The large room was filled with the guests. President Heber J. Grant had charge of the program of speeches and music, after which a dainty but bounteous lunch was served.

Tuesday morning it was necessary to move to larger quarters. The convention therefore adjourned to the adjacent library room. President Lund addressed the convention on the importance of the work before them, and Mrs. Jones continued the discussion of sources of information. At 2 p. m. Dr. John A. Widtsoe, president of the University of Utah, called attention to the mighty import of the gathering and encouraged the delegates to take the message which they were receiving back to their stakes. He suggested that the auxiliary organizations of the Church might profitably connect with this covenant. The young should be interested in temple work as well as the aged, he said. Mrs. Gertrude Baird then spoke of German genealogy and Miss Lilian Cameron explained the meaning of limitations in temple work as applying to family lines and local divisions. Nephi Anderson took up the arrangement of names in the temple record.

Tuesday evening a large congregation gathered in the Assembly Hall and listened to an address by Dr. John A. Widtsoe

on "Temple Worship." This lecture will be published in full in the April number of this magazine.

On Wednesday morning Mrs. Susa Young Gates spoke on "Romance of a Name and History of Heraldry" and then the subjects of numbering and identification were considered by Nephi Anderson. At 2 p. m. "The Heir and Relationship" was treated by Edward D. Partridge. At 7:30 Elder Joseph Fielding Smith gave an address in the Assembly Hall on "Elijah and His Mission." This address is printed in full in this number of this magazine.

On Thursday morning Elder Joseph R. Shepherd, president of the Logan Temple, spoke on the preparation for and the growth of Temple work. A. A. Ramseyer told what French books were in the library. Mrs. Mabel Y. Sanborn gave a detailed explanation of the temple sheets and Mrs. Gertrude Baird spoke of the individual index cards. Mrs. Donnetta S. Kesler spoke on the proper temple clothing and how to organize family associations. That evening, in the Assembly Hall, the subjects of preparations for temple work were treated by Joseph R. Shepherd, of Logan temple, J. Hatten Carpenter of the Manti temple, and Joseph Christenson of the Salt Lake temple.

General free discussion was had on all the class topics, and the interest kept up to the close. This, the first general convention of the society, was voted by all who attended a very great success, and the indications are that work done will be felt for good in the stakes which had representatives to the convention.

LIST OF DELEGATES.

Following is a list of the delegates to the convention as far as could be determined, with the stakes which they represented:

Armenia J. P. Adams, Cache; Mrs. Pearl Adamson, Blaine; Alice T. Allen, Summit; Annie B. Allen, Juab; Barbara S. Amussen, Cache; Andrew Anderson, Emery; Chas. P. Anderson, St. Johns; Susannah J. Anderson, Emery; Emanuel Bachman, Liberty; Gertrude L. Baird, Pioneer; Amy C. Ballif, Oneida; Eva Lund Barnes, Salt Lake; Clara M. T. Bartholomew, South Davis; Mildred Boyce Baugh, Northern States mission; John H. Bowden, Cottonwood; A. Lucina Beecher, Raft River; David Bills, Jordan; Frances Bird, Utah; Emily A. Blackburn, Wayne; Richard B. Summerhays, Granite; Henry C. Blunk, Fremont; Fannie E. Boman, Benson; John W. Boman, Benson; Jane P. Bowers, Lost River; Nettie M. D. Bradford, Salt Lake; Melvina P. Broadhead, Juab; Emily Brough, North Davis; Mrs. Ernest Burdett, Woodruff; Tracy H. Buxton, Teton; Elbert Hall, Blackfoot; Josiah Call, Rigby; Sarah I. B. Call, Star Valley; Edmund W. Carbine, St. Joseph; Allie L. Carlston, North Sanpete; Henry H. Child, Weber; Mary E. Child, Weber; N. M. Howell Cobblewick,

Cache; Esther Condie, Utah; J. W. Cook, Bear Lake; Loretta L. Cowan, Nebo; Myron E. Crandall, Jr., Utah; Signe A. Davis, Blackfoot; John Devey, Alpine; George H. Draper, North Davis; Robert Duke, Wasatch; John Eden, Emery; Wm. H. Edgley, Boise; Moses Edwards, Beaver; Annie R. M. Egbert, Teton; Clarence Eldredge, Blaine; Fred W. Ellis, Ogden; Erastus G. Farmer, Oneida; Leo Earl, Bear River; Hattie Findley, Bear Lake; Belinda R. Fowler, Cottonwood; Mary S. F. Fowler, Emery; A. W. Francis, Morgan; Lars Frederickson, Franklin; Mary E. Freeman, Shelley; Wm. Edgar Gardiner, Snowflake; Susa Young Gates, Salt Lake and General committee; Harry Gentry, Moapa; John William Goodman, Tintic; Mary F. Greaves, Cottonwood; Amasa L. Green, Juab; Bathsheba B. Grundy, Wayne; Mary Ann Hadley, Pioneer; Allison M. Hale, Star Valley; A. Lucius Hale, Star Valley; Ernest F. Hale, Blackfoot; Ruth A. Hatch Hale, Ensign; Solomon E. Hale, Cassia; Esther A. Halladay, Tooele; Matilda W. Hamilton, Jordan; Reuben S. Hamilton, Jordan; Helen J. Hanson, Juab; John Harrison, Tintic; Sarah A. C. Hart, Weber; Margaret H. Haycock, Panguitch; Richard Hemsley, Fremont; William Henderson, Alberta; J. Herriman Hale, Star Valley; James H. Hess, Bear River; Elizabeth C. W. Hickenlooper, Blackfoot; David Hirchi, Curlew; Martha G. Hoffman, Ensign; Emily A. Holbrook, Ensign; Aroetta H. Holgate, Duchesne; James H. Holland, Rigby; Ernest S. Horsley, Carbon; Mrs. A. M. Houston, Panguitch; Thomas J. Howell, Malad; Elmer A. Huntsman, Shelley; Emma W. Jarman, North Davis; Richard Jefferies, Tooele; E. D. Jenkins, Star Valley; Lars Jensen, Millard; Morten Jensen, Sevier; Rose V. Jensen, Millard; Thomas P. Jensen, South Davis; Elizabeth A. Jones, Weber; Emma A. Jones, Ogden; Jessie Penrose Jones, Salt Lake; Louisa W. Jones, California Mission; Mary F. Jones, Weber; Emma A. Judd, Tooele; R. R. Judd, Tooele; Kryn Van Kampen, Weber; Heber C. Keetch, Bear Lake; Delilah E. Keller, Oneida; Torval Keller, Oneida; Donnetta Smith Kesler, Ensign; Frances W. Kimball, Central States Mission; Alevia I. W. King, Bear River; Charles Kingston, North Weber; Rhoda B. Larkin, Curlew; Florence E. Lewis, Boise; John E. Lewis, Nebo; Mary A. McDonald, Weber; O. K. Meservy, Yellowstone; Mrs. O. K. Meservy, Yellowstone; Ida V. Hills, Woodruff; Elliott Miller, Juab; Frederick S. Musser, Roosevelt, Almeda; Giles Nelson, Franklin; Joseph E. Nelson, Franklin; T. S. Newman, Cottonwood; J. C. Nielsen, Juab; Louisa H. Nielsen, Cassia; A. R. Noble, Lost River; Isabella Oldham, Hyrum; Henrietta J. A. Orme, Juab; Fred H. Ottley, Raft River; Clara A. Palmer, Parowan; J. W. Parker, Sevier; A. Elizabeth F. Peterson, South Sanpete; Oluf Peterson, Box Elder; Franklin T. Pomeroy, Maricopa; T. H. Pratt, Deseret; Joseph R. Price, Cassia;

Lena B. Price, Cassia; Elizabeth A. Rasband, Wasatch; Amasa Rasmussen, North Sanpete; C. R. Rowberry, Tooele; T. H. Reddish, Idaho; Olive W. Rhead, Summit; Emily R. Richards, Bear Lake; D. R. Roberts, Weber; Mrs. E. J. T. Roberts, Alpine; Ada Robinson, Tintic; Louise Robison, Deseret; Harry H. Russell, Ensign; Laura W. Salzner, Granite; Frederick Scholes, Logan; Catherine L. Scott, Pioneer; Maria Scoville, Taylor; Vera D. Sederholm, Box Elder; Joseph R. Shepherd, president Logan temple; Emily W. Smith, Northern States Mission; Ethel R. Smith, Salt Lake; Martha G. Smith, Liberty Stake and Gen. Committee; James R. Smurthwaite, Union; O. Sorenson, Emery; Mary A. Sorenson, Emery; Thomas Sponberg, Franklin; Emma Stratton, Deseret; Robert Swan, Burley; Hyrum J. Lucas, Fremont; Ole Swenson, Montpelier; Charles W. Symons, Liberty; Lee R. Taylor, Nebo; Mary L. E. Thomson, South Sanpete; Orvil L. Thompson, president Millard Stake; Susan M. Thompson, Millard; Yukoba Van Braak, Weber; Herman Van Braak, Weber; Helena M. Van Kampen, Weber; Joseph W. Vickers, Juab; Emma J. E. Walkley, Liberty; Isabell J. C. Waters, Cottonwood; Joseph W. Waltern, Cottonwood; Catherine V. Wilburn, Granite; Estella Wilcox, South Davis; Lewis Williams, Boise; William W. Williams, Cache; Isabella E. K. Wilson, Ogden; John E. Wright, Summit; Luella Wright, Burley; Thomas J. Yates, Granite; Soren Yorgensen, Shelley; Willard Young, Salt Lake; B. F. Zimmerman, Fremont.

INSTRUCTIONS TO STAKE AND WARD GENEALOGICAL COMMITTEES:

The following instructions to stake and ward committees were developed at the convention, and later sent to them in printed form:

STAKE COMMITTEES:

The stake genealogical committee should consist of the stake representative with two brethren and two sisters to assist him. As soon as possible after the formation of the committee it should meet and select a secretary and treasurer, the representative being the chairman. The committee should meet as often as the nature of their work demands, not less often than at the monthly stake priesthood or union meeting. The committee, in working harmony with the bishop should see that the ward committees are fully organized. After this is done it will be the duty of the stake committee to get the instructions given at the recent genealogical convention to the wards. This can best be done by (1) holding a stake convention or district conventions, by (2) personal visits to the wards, by (3) correspondence. The reports

which the wards will send to the stake will give the stake committee a good idea of ward conditions. From the ward reports the stake should send the information called for, on blanks which will be furnished, to the Genealogical Society's office. Members of the committee should keep in touch with the matter contained in the Genealogical department of The Deseret News, as many items of instructions will be there given.

WARD COMMITTEES:

The ward committee should consist of the ward representative with two brethren and two sisters to assist him. The ward representative is chairman, but a secretary-treasurer should be appointed. The duties of the ward committee will be to have general charge of all genealogical work in the ward, assisting the bishop in this particular line of work. This committee should advise, instruct, and direct in the genealogical and temple work of the ward; should assist the people in the obtaining and the proper recording of their records both individual and temple. The committee should meet as often as the importance of their duties requires, once a week being suggested.

The blank books furnished the ward committee should be kept safely, and the information called for obtained, either by personal visits or other means. This information will form a basis of future work for the committee. The committee should assist the bishop in properly observing Genealogical Sunday (the Sunday nearest the 21-22 of September) and it should also arrange for the holding of the two or three other general ward meetings during the year. Material and suggestions for these meetings will be furnished in due time. No other public ward meetings will be required, but the committee should be ready at any time to conduct group or block meetings or classes for the instructing of families or groups of people, or even ward meetings if called upon by the bishop, in genealogy and record keeping. The text for these classes should be the Genealogical Society's "Lessons in Genealogy." The Genealogical Pencil note book will also prove valuable. The committee should encourage families to form family organizations for the better gathering of names and for the prevention of duplication in temple work.

Blanks will be furnished on which to report to the stake committee, which reporting should be done promptly.

The ward committee should look to the stake committee for direction and for instructions in carrying on their work. The ward committee should also make use of the Genealogical department of the Deseret News, as many items of instruction will be found there from time to time. Items of news or of inquiry for this department should be sent to the Genealogical Society, 47 East South Temple, Salt Lake City.

BIBLE NAMES.

By M. W. Jacobus.

Among the Israelites, as among other peoples of antiquity, great importance was attached to names, whether of places, persons or deity. This is evidenced by the many instances in the Old Testament of explanation of the origin of names.

The derivation and primary significance of the Hebrew word "Shem" name are uncertain. It is used nearly always of some definite proper name. Occasionally it signifies renown or fame (I Sam. 18:30, II Sam. 8:13).

So far as the Old Testament gives us light on the subject it appears that a child was named usually at birth by the mother (Gen. 4:1; 25:19, 37; 29:32 etc.), although it was by no means always the case. The father often (Gen. 4:26, 16:25, 21:3, 35:18, II Sam. 12:25, etc.), and in one case at least, friends (Ruth 4:17), are mentioned as given the name.

While in the later times a child was named when circumcised (Luke 1:59, 2:21), this seems to be the case in early Old Testament days.

In later life it was also possible for a person to receive a name, sometimes called his surname, which was used alongside of, or supplanted his original name.

In all, or nearly all, such cases the new name was imposed by a superior, or due to a change of status which seemed to demand a new name.

Examples of such changes are: Abram to Abraham, Sarai to Sarah, Jacob to Israel, Joseph to Zepheth-paneah, Eliakim to Jehoiakim, Mattaniah to Zedekiah, Daniel to Belteshazzar, Simon to Cephas, etc.

In the earliest times names seem to have consisted of but one significant word (simple or compound), an appellative term of some sort. But in a closely settled region it would become necessary to distinguish individuals bearing the same name and thus arose the habit of adding "son of" so and so to the person's name. Another was to add a gentilic indicative of the place to which the person belonged.

In such a designation as Heleb the son of Baanah the Nethophathite, (II Sam. 23:29.), both "the son of Baanah" and the Netophathite belong to Heleb as indicating exactly who he was. Both patronymics and gentilics are very common in the Old Testament.

When Palestine becomes bilingual, as was the case in New Testament times, many Jews bore two names, their native Hebrew or Aramaic name and a Greek or Roman one, which was some-

times the equivalent of the Aramaic, (e. g. Cephas-Peter), in other cases not so, (e. g. John, Hebrew), Mark (Latin, Marcus).

Many Hebrew or Aramaic proper names also become Hellenized, e. g. Joshua Hebrew—Jesus, Eliakim—Alcimus, etc.

Since the reasons governing the choice of names are given in so many cases, it may be inferred that names were, generally chosen, especially in the earlier times, because of some special or condition of birth which the name selected seemed capable or commemorating or symbolizing.

Esau was so called (apparently) because he was either "red" or "hairy." Jacob because he had his brother by the "heel," (Gen. 25:25.), Isaac, because Sarah "laughed," (Gen. 18:13, 17:17.), at the promise of his birth. Also the reasons for the names given to Jacob's sons, (Gen. 29:32, 30:24.), to the children of Hosea, (Hos. ch. 1.), or of Isaiah (Ish. 7:1, 8:1.).

In later times there was a tendency to make use of the same set of names in the same family.

This had become a well established custom in New Testament times (Luke 1:59-61), but it cannot be traced certainly further back than the Apostolic Age.

THE LANGUAGE OF HERALDRY.

By SUSAN YOUNG GATES.

The modern genealogist, like his ancient forebear, the oriental priests and the bards of ancient European nations, must become familiar with the language of emblems and insignia, or as we now term it Heraldry. Not only the genealogist, but the social leader, the aristocrat of all countries needs to be proficient in reading the coat-of-arms of polite society, so that grades of nobility and varying stations in life can be known at a glance. One who is familiar with this emblem language needs consult no Blue Book, nor Royal Genealogies, in order to discover the rank and standing of titled people.

Heraldry is comparatively a modern term. In ancient times when men had no surnames, some sort of device was necessary in order to distinguish tribe from tribe, clan from clan, and chieftain from chieftain. Emblems on flags or standards existed long before alphabetical language or civilization, and among the ancient oriental people and Egyptians the science attained its greatest height.

The Brahmins or East Indians, the Chinese, the Greeks, the Chaldeans the Arabians, and especially the Egyptians, each had a national emblem or device, while leaders of armies and nobles

of every degree had their separate chosen emblems. The Goths and even the Ethiopians had their own royal insignia and the descendants of the Nephites in Mexico and South America also wore royal and noble devices upon their arms and shields.

Father Jacob himself, gave to his twelve sons the symbols for their armorial bearings.

1. The tribe of Ruben had the sign of a water pot. 2. Simeon, the basis of a wall. 3. Levi, the parapet of a wall. 4. Judah, a lion. 5. Zebulum, a ship. 6. Isachar, an ass. 7. Dan, a serpent. 8. Gad, a suit of armor. 9. Naphtali, a loaf of bread. 10. Asher, a hind. 11. Joseph, a bough or palm. 12. Benjamin, a wolf.

Heraldry originated in Europe in the Eleventh Century. After the destruction of Jerusalem and the final conversion of Constantine in the fourth century, a great movement to restore Jerusalem originated in Europe culminating a few centuries afterwards (1096 A. D.) in the raising of an army to redeem Jerusalem from the hands of the cruel Turks who had scattered the Jews throughout the world. With this Christian army went scores of European princes, among them William Rufus, brother of William the Conqueror.

The costume of the crusaders consisted of coats-of-mail, swords, and iron helmets with masks to let down over the face. These masks made it impossible for the soldiers to discover their leaders or masters. The knights, therefore, bore standards or streamers upon which were exhibited their own badges or emblems. These badges might contain animals, flowers, birds, furs, arms or fanciful objects. In addition to the emblems there was often embroidered or engraved upon the scroll or shield a motto or saying. The mottos soon developed into surnames and were exhibited on the crests of their iron helmets, on the scrolls of escutcheons (a shied) or on their arms, garters, bracelets, scarfs, rings, breast-plates, ribbons, collars, belts, stirrups etc. They were written in many languages, but especially in low Latin which was the corruption of the Greek tongue, but which was also the polite language of Europe during the dark ages.

The devices on these banners and coats-of-arms were termed "charges."

The term Heraldry comes from Herald. The Herald was a standard bearer or a messenger who always proclaimed the message of the king or of his titled master, going before royalty or nobility with a brass horn in his hand, which he blew to call the attention of the people and to dispel the crowds, permitting a passageway for his master. The Herald or Herault (the French term) was an outgrowth in office from the ancient bards, and his duties and privileges were much the same.

The horn blowing of the Herald was called "blazoning" or proclaiming his message, and this term came to mean the ar-

rangement or marshalling of the devices upon a shield or escutcheon.

The emblem was embroidered upon a tunic or sir-coat and thus originated the term Coat-of-arms.

French was the royal language of England for a number of centuries after the Conqueror's day, and all of these terms are French in their origin. "Scusson," is the French word for a shield, and escutcheon and shield are both English developments of this term. When coins were first issued by the English, the Royal coat-of-arms was engraved upon them and "shilling" is an outgrowth of that word.

In connection with this art of Heraldry came the necessity as the descendants of several noble lines centered in one man to place more than one device upon his coat-of-arms or shield, so that at times the shield was divided in two parts and the emblem of the father's line was painted on one side and the mother's line on the other. Then, by and by, four lines or even more were placed upon the shield or coat-of-arms, and the work of so arranging them or "emblazoning" them was termed "quartering." Before the Crusaders, only royalty in Europe bore these armorial bearings. After the return of the Cavaliers the nobility all adopted them, and from the thirteenth century, arms upon shields and clothing increased in numbers.

There are many terms connected with Heraldry which must be committed to memory. The tinctures mean the colors which are used in the device. Cheveron, Gules, and Sables are all terms which must be understood in order to read this language.

Officers-of-arms are called Kings-of-arms, Heralds and pursuivants which officers are as ancient at least as European Heraldry.

In the time of Richard the third, the royal officers-of-arms, were made into a corporation, now known as the College-of-Arms or Heralds College in London, which contains many ancient standards and banners, being also the royal repository of all emblem records and devices used in the United Kingdom. Ireland has one king-of-arms, while Scotland has two.

England possesses many genealogies in manuscript and in printed volumes which contain many coats-of-arms belonging to the nobility, and remarkable among the printed books are the so-called visitation books of the Heralds, who were sent by Henry the Eighth all over the English counties examining arms and registering pedigrees. The notes in these Herald registers range from the simple recording of a man's name and arms to entries of pedigrees many generations long. The principal visitations took place in the reigns of Elizabeth, James the first and Charles the second.

In spite of the vast amount of material which modern libraries catalogue under the head of Heraldry, the subject is as yet little understood by Americans because of the crudity and

carelessness shown by the early writers on Heraldry. Considerable uncertainty is shown by modern critical essayists on this subject, yet there is no doubt that the early student of genealogy must at least study the origin of Heraldry surnames and preparation of genealogical material before he can read the language of his ancestors and become familiar with the genealogical symbols of the past.

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated With the History of the "Mormon" People.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 177, Vol. II.)

RAMAH (St. Johns Stake), McKinley county, New Mexico, is a small farming settlement founded in 1882 by Latter-day Saints who had formerly resided temporarily on the Little Colorado river, Arizona. The settlement was organized as a branch in 1882 and a Ward in 1883 and called the Navajo Ward, after the tribe of Indians of that name. When a post office was applied for in 1886, the post office department would not grant the name of Navajo, as there was already a post office of that name in New Mexico; hence Ramah (suggested by Ramah in Palestine) was adopted.

RANDOLPH (Woodruff Stake), Rich county, Utah, is a farming settlement founded by Latter-day Saints in 1870 and was named in honor of Randolph H. Stewart who supervised the founding of the settlement and who was also the first presiding Elder and afterwards the first Bishop of the new settlement.

RAYMOND (Taylor Stake), Alberta, Canada, is a farming settlement founded by Latter-day Saints and organized as a Ward in 1901. It was named in honor of Oscar Raymond Knight, one of the founders and benefactors of the settlement.

REDMESA (Young Stake), La Plata county, Colorado, is a farming district, the center of which is about twenty-five miles southwest of Durango, Colorado. It consists of table land known locally as the Redmesa, formerly a part of the Fort Lewis reservation. The settlement (in which the people live in a scattered condition on their respective farms) was organized as a ward in 1908. The settlement is an outgrowth of Kline.

REDMOND (Sevier Stake), Sevier county, Utah, is a farming settlement situated on the Sevier river, 22 miles northeast of Richfield, and 12 miles south of Gunnison. The name Red-

mond was suggested by a number of red clay hills lying adjacent to the settlement, which was founded in 1876 by Latter-day Saints and organized as a ward in 1877.

REXBURG (Fremont Stake), Madison county, Idaho, is the parent "Mormon" settlement in the upper Snake River Valley. The site was chosen and the settlement founded in 1883 and organized as a ward in 1884; it was named Rexburg, in honor of the first Bishop of the settlement, Thomas E. Rex, whose family name was formerly "Rex." Rexburg is now a flourishing settlement containing three Bishops' wards and is the headquarters of the Fremont stake of Zion.

RICHARDS (Granite Stake), Salt Lake county, Utah, is an outgrowth of the Sugar House ward; it was organized as a separate ward February 22, 1914, and named in honor of the late Willard Richards, second counselor to President Brigham Young.

RICHFIELD (Sevier Stake), Sevier county, Utah, is a flourishing settlement centrally located in the Sevier Valley, 165 miles south of Salt Lake City. It was settled by Latter-day Saints in 1863, vacated because of Indian troubles in 1867, and resettled in 1870. It was named Richfield because of the richness and productiveness of the soil, which is of a reddish hue, so much so that in early Utah days when traveling by team between Salt Lake City and the southern settlements was in vogue, the teams hailing from Richfield could always be distinguished from all other teams, because of the reddish tint which the soil of Richfield had imparted upon the wagon covers and other parts of the vehicles seen on the road.

RICHFIELD (San Luis Stake), Conejos county, Colorado, is a small "Mormon" farming settlement founded in 1881 and named Richfield because of the apparent richness and fertility of the soil in that part of the upper Rio Grande Valley.

RICH (Blackfoot Stake), Bingham county, Idaho, is a scattered farming settlement in the Snake River Valley founded in 1895 and organized as a branch in 1898; it was named in honor of Heber C. C. Rich, who was one of the first settlers in that part of the valley.

RICHMOND (Benson Stake), Cache county, Utah, is a flourishing "Mormon" settlement founded in 1859 and later called Richmond, because of the rich, loamy soil which abounds everywhere in that part of the fertile Cache Valley. Richmond now consists of two Bishops' wards and is the headquarters of the Benson stake of Zion.

RICHVALE (Teton Stake), Teton county, Idaho, is a small farming settlement located in Teton Valley and was named, like several other towns, because of the richness and fertility of the soil in that part of the Teton Valley.

RICHVILLE (Morgan Stake), Morgan county, Utah, was

founded by Latter-day Saints in 1860 and organized as a ward in 1877. It is a farming community and the settlement was named for Thomas Rich, one of the first settlers of the place.

RIGBY (Rigby Stake), Jefferson county, Idaho, is a thriving settlement on the Yellowstone branch of the Oregon Short Line railroad, founded in 1883 by Latter-day Saints and named in honor of William F. Rigby, counselor in the Bingham Stake presidency. It is the headquarters of the Rigby stake of Zion and is one of the important settlements in the upper Snake River Valley.

RIRIE (Rigby Stake), Jefferson county, Idaho, is a growing settlement in the Snake River Valley, organized as a ward in 1918, and named Ririe by the railroad people in honor of David Ririe, who assisted the railroad officials to obtain the right of way for their railroad through that part of the country.

RIVERDALE (Oneida Stake), Franklin county, Idaho, is a farming settlement founded by Latter-day Saints in 1872, organized as a branch in 1879 and organized as a ward in 1882. It was named Riverdale because of its location in the narrow valley through which Bear river flows on its way to the Great Salt Lake.

RIVERDALE (Weber Stake), Weber county, Utah, is a scattered farming settlement situated southwest of Ogden on the opposite side of the Weber river. It embraces a part of that beautiful lower valley through which the Weber river winds its way from the mountains to the Great Salt Lake. The location of the settlement in the lower valley near the river suggested the name.

RIVERDALE WARD (Uintah Stake), Uintah county, Utah, is a farming settlement founded by Latter-day Saints and comprises a section of country in which the Ashley river forms a junction with Green river. It is a most remarkable spot in the mountains, and the canyon above the settlement abounds with some very interesting Indian hieroglyphics. A beautiful little village is forming near the place where a splendid modern steel bridge spans Green river.

RIVER HEIGHTS (Logan Stake), Cache county, Utah, is a Bishop's ward and an outgrowth of Logan and Providence. It occupies in part a tract of highland (lying immediately south of the Logan river) which suggested the name of the settlement.

RIVERSIDE (Bear River Stake), Box Elder county, Utah, is an outgrowth of Fielding and was organized as a separate ward in 1894. It was named Riverside because of its location immediately north of Bear river in that part of the valley where the famous Hampton Bridge crosses Bear river about 20 miles north of Brigham City.

RIVERSIDE (Blackfoot Stake), Bingham county, Idaho, was settled by Latter-day Saints in 1885, organized as a branch in 1839 and became a Ward in 1893. It was named Riverside be-

cause of its location on the right bank of Snake river, near Blackfoot.

RIVERTON (Jordan Stake), Salt Lake county, Utah, is an outgrowth of South Jordan; it was first organized as the South Branch of the West Jordan ward in 1870 and became a separate ward in 1886; it was named Riverton because of its location on the west bank of the Jordan river.

ROCKLAND (Pocatello Stake), Power county, Idaho, was founded by Latter-day Saints in 1879 and organized as a ward in 1884. It was named after Rock Creek (a tributary of Snake river) because of the immense quantities of rock and clifts abounding along that stream.

ROCKPORT (Summit Stake), Summit county, Utah, is a small village on the Weber river, south of Wanship. It was first settled in 1860, was soon afterwards organized as a branch and organized as a Ward in 1887. Rockport was first known as "Three Mile Creek" and later called "Enoch." It was named Rockport on account of the rocky and gravelly condition existing in that part of Weber Valley, where Rockport is located.

ROCKVILLE (St. George Stake), Washington county, Utah, was first settled by Latter-day Saints under the direction of the late Apostle Orson Pratt in 1861 and called Adventure. Subsequently it was named Rockville on account of the rocky nature of that part of the Rio Virgen valley. The very existence of the settlement has repeatedly been threatened by overflow from the Rio Virgen, which long ago has carried down into the Gulf of California some of the choicest lands belonging to the little settlement.

ROSE (Blackfoot Stake), Bingham county, Idaho, is a farming district in the Great Snake River Valley. It was organized as a ward in 1895, being an outgrowth Moreland, and was named in honor of an early settler by the name of Rose.

ROOSEVELT (Roosevelt Stake), Duchesne county, Utah, is one of the parent settlements founded in the Uintah Reservation when that part of the country was first opened for settlement by whites. It dates back to 1908 and was named in honor of the late president of the United States, Theodore Roosevelt. The settlement is now one of the largest in the Uintah county, consists of two Bishops' Wards and is the headquarters of the Roosevelt Stake of Zion.

ROUND VALLEY (Bear Lake Stake), Rich county, Utah, is a small farming settlement occupying the south end of Round Valley, the name of the settlement being suggested by the circular shape of the valley in which it is situated. Round Valley was first settled in 1864, one of the first locations being called Chimney Town, other location was nicknamed Sly Go, another Pottawattamie and still another Mud Town. Most of the early settlers moved away and located Laketown, at the extreme south

end of Bear Lake. The present Round Valley Ward dates back to 1898.

Roy (Weber Stake), Weber county, Utah, is an outgrowth of Kanesville and was first organized as a Ward in 1899 and called Roy after the French "le Roi" (the king). It is a small farming settlement inhabited by Latter-day Saints and embraces a fertile and choice district of Weber county.

RUDY (Rigby Stake), Jefferson county, Idaho, was first settled in 1883 and known originally as Cedar Branch because of the cedar groves abounding in that part of Snake river valley, but subsequently the name was changed to Rudy by the post office department. The settlement was organized as a branch of the Church in 1892 and later the same year as a Ward.

SANDY (Jordan Stake), Salt Lake county, Utah, is an important station on the San Pedro, Los Angeles and Salt Lake railroad (Salt Lake route) and was founded in 1871 as a station or terminus of the Utah Southern railroad. It was organized as a branch of the Church in 1873 and became a Ward in 1882, named Sandy, because of the sandy nature of the soil on which the town is built. Sandy is a growing town and now consists of two Bishops' Wards.

SAINT ANTHONY (Yellowstone Stake), Fremont county, Idaho, is an important town situated on Henry's Fork of Snake river and was named by non-“Mormons” before the Latter-day Saints located in that part of the country. Subsequently it became a “Mormon” settlement in part and is now the headquarters of the Yellowstone stake of Zion.

SAINT CHARLES (Bear Lake Stake), Bear Lake county, Idaho, is a flourishing farming settlement situated near the north end of the famous Bear Lake. It was founded in 1864 and organized as a Ward in 1877 and named Saint Charles in honor of the late Apostle Charles C. Rich who directed the founding of the first settlements in Bear Lake valley.

SAINT GEORGE (St. George Stake), Washington county, Utah, is the principal city in southern Utah. It was founded in 1861 by pioneers called especially by the late President Brigham Young to form a settlement in the southern part of Utah where the climate was pleasant and warm, as compared with the settlements further north. It was named Saint George in honor of the late George A. Smith, once counselor to President Brigham Young. After the erection of the Saint George Temple, which was dedicated in 1877, Saint George was divided into four Bishops' Wards and continued thus until 1895 when the four Wards were amalgamated into one, but subsequently the town was divided into two Wards, namely the Saint George East and Saint George West wards, and is still thus divided. Saint George is the headquarters of the St. George stake of Zion and is one of Utah's four temple cities.

SAINT JOHN (Tooele Stake), Tooele county, Utah, is a small farming settlement situated in Rush valley. It was founded in 1867 as a continuation of the Johnson settlement and named Saint John in honor of John Rowberry, the presiding Bishop of Tooele county.

SAINT JOHN (Malad Stake), Oneida county, Idaho, is an outgrowth of Malad; was first settled in 1869, organized as a branch of the Church about 1873 and became a regular Bishop's Ward in 1887. It was called Saint John after older towns in America of that name.

SAINT JOHNS (St. Johns Stake), Apache county, Arizona, is situated on the Little Colorado river and is the headquarters of the Saint Johns stake of Zion. It was settled by non-“Mormons” in 1873 and mostly occupied by Mexicans when the Saints first located in the neighborhood in 1879. The name undoubtedly was given the settlement in honor of Saint John the Apostle.

SAINT JOSEPH (Snowflake Stake), Navajo county, Arizona, is a small farming settlement situated on the left bank of the Little Colorado river. It was founded by Latter-day Saints who had been called from Utah to locate settlements in Arizona in 1876. Originally the little settlement was known as Allen's camp, but was later changed to Saint Joseph, in honor of the Prophet Joseph Smith. The settlement was organized as a Ward in the beginning. The Saint Joseph Stake, Arizona, is also named in honor of the Prophet Joseph Smith.

SAINT JOSEPH (Moapa Stake), Lincoln county, Nevada, was settled by Latter-day Saints in 1865 and named Saint Joseph in honor of Joseph W. Young (son of President Brigham Young) who took an active part in the colonization of the Muddy valley. The town was vacated by the Saints in 1871 on account of the heavy taxation imposed upon the people when that part of the country was transferred from Utah to Nevada.

SAINT THOMAS (Moapa Stake), Lincoln county, Nevada, is a small settlement of Latter-day Saints located in the lower end of the Muddy valley, near the junction of the Muddy river with the Rio Virgen. It was first settled in 1865 and named in honor of Thomas Smith, the president of the colony. The town was vacated in 1871 when the Nevada officials imposed such heavy taxes on the Saints on the Muddy that they preferred to give up their homes and improvements rather than to pay the exorbitant tax, but the location retained its name until it again has become a settlement of the Saints.

SALEM (Nebo Stake), Utah county, Utah, was first settled by Latter-day Saints in 1856 and called Pond Town, owing to the existence of a natural pond which was there at an early day, but later the growing settlement was called Salem, in honor of the original Salem (Jerusalem) in Palestine.

SALEM (Fremont Stake), Madison county, Idaho, is a farm-

ing settlement situated on the so-called Teton Island, in the upper Snake river valley. It was first settled in 1883 and organized as a Ward in 1884. It was named Salem after Salem, Massachusetts, where a great number of converts were made for "Mormonism" in the early days of the Church.

SALINA (Sevier Stake), Sevier county, Utah, is an important town on the Sevier valley branch of the Denver and Rio Grande railroad, 140 miles south of Salt Lake City. The settlement was founded by Latter-day Saints in 1863, vacated because of Indian troubles in 1866 and re-settled permanently in 1871. The place was named Salina originally, being situated on Salina creek, which had already been named because of its close proximity to salt mountains and deposits of alum on or near the Salina creek. Most of the soil in that part of the Sevier valley is pregnant to a greater or less extent with saline matter and salt is manufactured as a profitable industry in that part of the Sevier valley.

SAMARIA (Malad Stake), Oneida county, Idaho, is a small farming settlement pleasantly situated near the north end of Malad valley. It was first settled in 1868 and organized as a branch of the Church the same year and named Samaria after the town of that name in Palestine. The settlement grew in importance and became a Ward in 1880. Most of the inhabitants of Samaria are of Welsh origin.

SANFORD (San Luis Stake), Conejos county, Colorado, was first settled by Latter-day Saints in 1885 and was named in honor of Silas Sanford Smith, the first president of the San Luis stake of Zion. It is now the largest and most important town inhabited by "Mormons" in that part of Colorado.

SANTA CLARA (St. George Stake), Washington county, Utah, is a small farming settlement situated on the Santa Clara Creek, six miles northwest of Saint George. The settlement was called Santa Clara from the beginning, that name having been given to the stream by the early Spanish and Catholic travelers in honor of a Catholic Saint. These early travelers were delighted in finding good water in that creek, after having been compelled to drink brackish and poor water while traveling on the desert over the so-called Spanish trail. An Indian Mission was established by Latter-day Saint Indian missionaries on the Santa Clara in 1854, the creek being a rendezvous for the Indians at that time. After a number of Swiss families had located on the creek, it became a regular farming community. The high water of 1862 destroyed the original settlement, but the present town was founded later on somewhat higher ground.

SANTAQUIN (Nebo Stake), Utah county, Utah, was first settled by Latter-day Saints in 1851 and called Summit Creek, also Summit City, because of its situation on a creek which emerges from the mountains on the east onto the highlands which form

the boundary line between Utah and Juab Valleys. As the settlement grew in importance its name was changed to Santaquin in honor of an Indian chief by that name. Santaquin is a farming district.

SCIPIO (Millard Stake), Millard county, Utah, is a farming settlement situated in Round Valley (the valley being circular in form). It was first settled in 1860, organized as a branch in 1861 and organized as a Ward in 1877. In 1865, when President Brigham Young on one of his visits to southern Utah held meetings with the Saints in Round Valley, he suggested the name of Scipio for the settlement, honoring the great Roman warrior Scipio Emilianus Africanus Minor.

SEVIER RIVER is named after General John Sevier of Kentucky, one of the early American Indian fighters. It is the most important of all the rivers in Utah which rises and sinks in the state and nearly fifty settlements of the Saints depend upon water for irrigation purposes from the Sevier river and its tributaries. It rises in southern Utah near the so-called Rim of the Basin, mostly in Garfield county, and takes a circular course to the north and afterwards to the west until it sinks into the Sevier Lake in Millard county, Utah.

SHAMBIB, Tooele county, Utah, is another name for the little settlement in Rush Valley, originally called Johnson, (thus named in honor of the late Luke S. Johnson, one of the first settlers) but is now called Clover. The settlement was named Shambib in 1856, when Shambib county was organized. Shambib is the Indian name for rush (hence, Rush Valley).

SHARON (Bear Lake Stake), Bear Lake county, Idaho, is an outgrowth of Liberty Ward and was originally known as North Liberty Branch. Later, when the branch was organized as a Ward it was named Sharon, after Sharon, Windsor county, Vermont, the birthplace of the Prophet Joseph Smith.

SHELLEY (Shelley Stake), Bingham county, Idaho, was first settled by Latter-day Saints in 1885 and named in honor of John F. Shelley, the first Bishop of the Shelley Ward. The name was first given to the railroad siding by railroad officials and later applied to the post office, branch and ward. Shelley now consists of two Bishops' Wards and is the headquarters of the Shelley Stake of Zion.

SHELTON (Bingham Stake), Bonneville county, Idaho, was first settled by Latter-day Saints in 1881 and originally known as East Willow Creek. Afterwards it was called Enterprise, but when the Ward was organized in 1892 it was named Shelton, in honor of John Shelton Howard, the first Bishop of the Ward.



Arthur H. Ladd, Jr.

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TEMPLE WORSHIP

BY DR. JOHN A. WIDTSOE.

A Lecture, delivered under the auspices of the Genealogical Society of Utah, at the Assembly Hall, Temple Block, Salt Lake City, Tuesday evening, October 12, 1920.

My brethren and sisters, When those in charge of this work were planning the program, I urged upon them that they do not call this meeting for the Assembly Hall. I felt sure the congregation would be so small that we would all be unhappy. I am happily disappointed; and I am quite sure that neither the drawing power of Joseph Fielding Smith nor myself is the cause of this large attendance, but the conviction in the hearts of the Latter-day Saints that all that pertains to temples and to temple work, to the salvation for the dead, is of tremendous worth. I regret, of course, that Elder Joseph Fielding Smith is not here tonight. I am sorry for those of you who came to hear him speak, for you will have to come again, because he speaks tomorrow. He is filling an important engagement, and we simply exchanged evenings. I regret, however, for my own sake, that he is not here, because what I have to say needs as a background the splendid talk that he has for us. He will deal with the spirit and the mission of Elijah. I was asked to speak about *temple worship*. He was to take up the great generalization, the great body of principles upon which this work rests; and I was to take one small part of the application of the work, for my theme. I feel just a little embarrassed to speak on temple worship without the background of Elder Smith's discourse. I am embarrassed also because I realize how utterly impossible it is to deal with so vast and comprehensive a subject in the few moments that I can take tonight, especially in the presence of so many of you who have spent your lives in temple service and who understand

the subject so well. But, like you, I am willing to obey orders and to do the best I can; and with the assistance of your faith and your prayers, I shall try to discuss with you some of the high points pertaining to temple worship which all should understand, whether we have received the blessings of the temple or whether we are candidates for temple blessings. It is to be an elementary, non-technical discussion.

SECTION TWO.

If an apology were needed for speaking on temple worship, I would simply call your attention to Section 2 of the Doctrine and Covenants, the first recorded revelation of the Lord in these latter days, through the Angel Moroni to Joseph Smith.

"Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord;

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers;

"If it were not so, the whole earth would be utterly wasted at its coming."

Some day, no doubt, this Society will call us together and devote one evening or more to a discussion of this magnificent revelation—its meaning, historical and doctrinal. Almost the first words of the Lord to the Prophet Joseph Smith, when as a boy he was called to restore the Gospel of Jesus Christ, dealt with the subject that we are discussing throughout this week; and almost the last words spoken by God to the prophet before the Prophet's death, as far as we can tell, dealt with the same subject.

PRESENT INCREASED INTEREST IN TEMPLE WORK.

There is at present an unusual increased interest in temple activity. Our temples are crowded. The last time that I attended the Salt Lake Temple I was a member of the third company. One started early in the morning, one late in the forenoon, and my company started about 2 o'clock in the afternoon. It was about 6 p. m. before we had completed the day's work.

The number of temples is also increasing. The Hawaiian temple has only recently been dedicated; the Canadian temple is being rushed to completion, the Arizona temple is being planned, and numerous communities in the Church are anxiously waiting and praying for the time that they may have temples.

There is a renewed spirit in behalf of temple work, not because people are wealthier than they were before, nor because

temples are more accessible, but because the time has come for more temple work to be done. The spirit is abroad among the people, and those who are honest in heart and understand the Gospel of Jesus Christ, are willing to give their time and means more liberally in behalf of temple work.

OPPOSITION AND BLESSINGS FROM TEMPLE WORK.

In view of this great temple activity, we may well prepare ourselves for opposition. There never yet has been a time in the history of the world when temple work has increased without a corresponding increase in the opposition to it. Some three or four years after the pioneers came to this valley, President Brigham Young said that it was time to begin the building of a temple; and some of the old timers here will probably remember that thousands of the Saints dreaded the command, because they said, "Just as soon as we lay the cornerstone of a temple, all hell will be turned loose upon us and we will be driven out of the valleys." President Young thought that was true, but that they also would have, if temple work were undertaken, a corresponding increase in power to overcome all evil. Men grow mighty under the results of temple service; women grow strong under it; the community increases in power; until the devil has less influence than he ever had before. The opposition to truth is relatively smaller if the people are engaged actively in the ordinances of the temple.

TEMPLE WORK FOR ALL THE PEOPLE.

We need more workers to accomplish the wonderful work that was outlined last night at the reception given by the First Presidency. Even three companies a day in each temple will not be enough; we shall have to organize four, or five, and for all I know, the day may come, unless we build more temples, when we shall keep the temples open twenty-four hours a day. We need more converts to temple work, drawn from all ages, from the young, from the middle-aged, and from the rich and poor, from among the busy and those of leisure. The time has come, I verily believe, in this new temple movement, to bring into active service all the people, of all ages. From the children doing baptisms, to the aged grandparents doing endowments for the dead, all the members of the family, if we do our duty well, must be brought into the work. Temple work is quite of as much benefit to the young and the active, as it is to the aged, who have laid behind them many of the burdens of life. The young man needs his place in the temple even more than his father and his grandfather, who are steadied by a life of ex-

perience; and the young girl just entering life, needs the spirit, influence and direction that come from participation in the temple ordinances. If I say nothing else tonight that will linger, I hope you will remember that temple work is for the young and for the middle aged and for the aged—for all—and not for one specialized, separated class within the Church organization.

HISTORICAL DISTRIBUTION OF TEMPLES.

What is a temple? According to the ordinary definition, it is any place set apart for sacred purposes and dedicated to a sacred purpose—a house of God.

All people of all ages have had temples in one form or another. When the history of human thought shall be written from the point of view of temple worship, it may well be found that temples and the work done in them have been the dominating influence in shaping human thought from the beginning of the race. Even today political controversies are as nothing in determining the temper of a people, as compared with religious sentiments and convictions, especially as practiced in the temples of the people.

In every land and in every age temples have been built and used. In China, age old with four thousand years of written history; in India; on the islands of the sea; in South America; in North America; in Africa and in Australia; everywhere there are evidences of the existence and use of temples.

TEMPLES OF THE PRIESTHOOD.

There is a fairly complete history of some of the temples of the priesthood, the temples built by the chosen people of God. There are evidences that even in patriarchal days, in the days of Adam, there was the equivalent of temples, for the priesthood was held in its fulness, as far as the people needed it; and there is every reason to believe that from Adam to Noah, temple worship was in operation. After the flood the Holy Priesthood was continued; and we have reason to believe, in sacred places, the ordinances of the temple were given to those entitled to receive them.

When Israel was in Egypt, the Priesthood was with them, and we may believe from certain sayings of the Scriptures that Israel had in Egypt a temple or its equivalent, the mysterious "testimony." When Israel was in the wilderness temple worship was provided for, for the Lord said to the Prophet Joseph (D. & C., 124:38):

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the

wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was."

In the tabernacle (or temple) of the wilderness, the ordinances of God's house were given to a certain extent, at least, as we give them today.

I need not review with you the history of the temples of Israel, the temple of the wilderness or "tabernacle of the congregation," later placed at Shiloh; the temple of Solomon; the temple of Zerubbabel after the captivity; the restoration of this temple by Herod, and so on. We need simply remember that the story of ancient Israel, the chosen people of God, centers upon their temples.

The Book of Mormon indicates that from about 600 years B. C. until about 35 or 40 years A. D., temples, under the authority of the holy priesthood, were found on this continent. Nephi says distinctly that he proceeded to gather up all the precious things of the people and to build a temple according to the pattern of the temple of Solomon.

TEMPLE WORSHIP ETERNALLY A PART OF THE GOSPEL.

When Joseph Smith was commissioned to restore the Gospel and to re-establish the Church of Jesus Christ, the building of temples and temple worship became almost the first and the last issue of his life. The temple site in Independence, dedicated shortly after the organization of the Church; the building and completion of the Kirtland temple and the wonderful things that happened there; the building of the Nauvoo temple and the giving of endowments in the temple after the death of the Prophet; the dedication of other temple sites and many revelations concerning temples, indicate, altogether, that the main concern of the Prophet Joseph Smith in the restoration of the Gospel in these latter days was the founding, building, and completion of temples in which the ordinances "hid from before the foundation of the world" might be given. In fact, the Lord declared repeatedly to the Prophet that unless temples were built and used, the plan of salvation could neither be in full operation nor fully accomplished.

Let me suggest that the reason why temple building and temple worship have been found in every age, on every hand, and among every people, is because the Gospel in its fullness was revealed to Adam, and that all religions and religious practices are therefore derived from the remnants of the truth given to Adam and transmitted by him to the patriarchs. The ordinances of the temple in so far as then necessary, were given, no doubt, in those early days, and very naturally corruptions of

them have been handed down the ages. Those who understand the eternal nature of the gospel—planned before the foundations of the earth—understand clearly why all history seems to revolve about the building and use of temples.

ETERNAL NATURE OF MAN.

To understand the meaning of temple worship, it is necessary to understand the plan of salvation and its relation to temple worship. The human race were “in the beginning with God,” and were created spiritual beings in a day before the arrival upon this earth. Mankind is here because of its acceptance of the Plan of Salvation, and satisfactory pre-existent lives. We have won the right to be here; we have not been forced to come here; we have won our place upon the earth. We shall pass into another sphere of existence, and shall continue upward and onward forever and forever, if we obey the high laws of eternal existence.

The plan of salvation for eternal beings involves the principle that God’s work with respect to this earth will not be complete until every soul has been taught the Gospel and has been offered the privilege of accepting salvation and the accompanying great blessings which the Lord has in store for his children. Until that is done the work is unfinished.

Men frequently ask when the last day shall come and when the earth shall go through its great change. Men attempt uselessly to figure out the dates of these coming events from the sayings of Daniel and the other prophets. We know that the Lord will come when we are ready to receive him; that is when we have done the work he requires of us; not before, not later; but when the labor of the day has been accomplished, the present day will end and a new stage of action will be set. When the work assigned to the earth children has been done in accordance with the Plan of Salvation, the Lord will remember his promises, and the end of the earth, which is the beginning of a new day of advancement, will occur.

We who travel the earth journey are working out an eternal problem. An endless journey is ours; the earth life is a fraction of it; the purpose is unending.

CONDITIONS OF ETERNAL PROGRESS.

It has been ordained that to follow the path God has laid out for us, we must have faith, we must repent, and we must show our obedience by going into the waters of baptism, and then as our great reward we shall receive the gift of the Holy Ghost. Some people, having obeyed these first principles, be-

lieve their work done. They have found entrance into the Church, they are members of God's chosen people—what more need they? In fact, however, the gift of the Holy Ghost, according to the Prophet Joseph Smith, is a promise of increasing intelligence, it is a beginning of things to be. It is a promise of larger, fuller knowledge, of something new, more wonderful, and vaster, in its intent and purpose than anything that we have known before. It is a promise of growth into a larger life and a larger condition of life. In my opinion, the gift of the Holy Ghost which implies a promise of added intelligence is realized in part at least in the worship and ordinances of the temples of the Lord. The request of the soul, which leads a man into obedience to the first principles, is answered by one method through the institution of the eternal ordinances which all the faithful may enjoy.

SALVATION VS. EXALTATION.

Through obedience to the first principles of the Gospel, and a subsequent blameless life, a person may win salvation for himself. But in God's kingdom are many gradations, which lead to exaltation upon exaltation. Those who hunger and thirst for righteousness and labor for the fulfillment of the promise involved in the gift of the Holy Ghost will advance farther than those who placidly sit by with no driving desire within them. Temple worship is an avenue to exaltation in God's kingdom.

GOD'S DEFINITION OF A TEMPLE.

God's definition of a temple is given over and over again in this good book, the Doctrine and Covenants. A temple is a place in which those whom he has chosen are endowed with power from on high. And what is power? Knowledge made alive and useful—that is intelligence; and intelligence in action—that is power. Our temples give us power—a power based on enlarged knowledge and intelligence—a power from on high, of a quality with God's own power.

PURPOSES OF TEMPLES.

This is accomplished through the various purposes of temples. A temple is a place where God will come; a place where the pure in heart shall see God; a place where baptisms for the dead are performed; a place where sealings for time and for eternity are done; a place where the endowment of the priesthood is given; a place where the keys of the priesthood are com-

mitted in abundance; and a place where many other wonderful things may occur and should occur and in fact do occur.

Communion of God and man. It is a great promise that to the temples God will come, and that in them man shall see God. What does this promised communion mean? Does it mean that once in a while God may come into the temples, and that once in a while the pure in heart may see God there; or does it mean the larger thing, that the pure in heart who go into the temples, may, there, by the Spirit of God, always have a wonderfully rich communion with God? I think that is what it means to me and to you and to most of us. We have gone into these holy houses, with our minds freed from the ordinary earthly cares, and have literally felt the presence of God. In this way, the temples are always places where God manifests himself to man and increases his intelligence. A temple is a place of revelation.

Baptisms for the dead. Baptism for the dead will be discussed in all probability tomorrow night by Elder Smith. The ordinance of baptism for the dead fits into the scheme of salvation. It is an acknowledgment of itself that the whole plan is eternal, and that the past, the present and the future are parts of one continuous whole. Were the life of man discontinuous there would be no need of labors for the dead.

Sealings. Sealings, for time and for eternity, have the purpose of tying together father and son, mother and daughter, the living and the dead, from age to age. In addition it emphasizes the authority of the priesthood. No merely earthly power could accomplish a union of a condition of this earth with a condition beyond this earth; a person of this life with a person of the life hereafter, or of the life before. When man contemplates the full meaning of the sealing ordinance—if I may call it an ordinance—he is overwhelmed with the boundless power that it implies and the weight of authority that it represents. The mere words of sealing may be easily spoken at the altars of the holy temples, but they are so full of meaning that any man with even a particle of imagination who witnesses or participates in the sealing ordinance must be overcome with the feeling of responsibility and opportunity and enjoyment that it carries with it.

The endowment. In the wonderful Section 124, of the Doctrine and Covenants, the Lord has described the work to be done in the temples, including the holy endowment.

“For a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead;

“For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. * * *

"For therein are the keys of the Holy Priesthood, ordained that you may receive honor and glory. * * *

"And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was;

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracle in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor and endowment of all her municipals, are so ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name."

At first reading the full meaning may not be clear, yet in these few verses lie the germs of practically everything that belongs to and is done in the house of the Lord.

Dr. James E. Talmage, under authority of the Church, has also discussed the meaning of endowment, in the book called "The House of the Lord." I will read a part of it.

"The Temple Endowment, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.

"As will be shown, the temples erected by the Latter-day Saints provide for the giving of these instructions in separate rooms, each devoted to a particular part of the course; and by this provision it is possible to have several classes under instruction at one time.

"The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be chari-

table, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King—the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions.

"No jot, iota, or tittle of the temple rites is otherwise than uplifting and sanctifying. In every detail the endowment ceremony contributes to covenants of morality of life, consecration of person to high ideals, devotion to truth, patriotism to nation, and allegiance to God. The blessings of the House of the Lord are restricted to no privileged class; every member of the Church may have admission to the temple with the right to participate in the ordinances thereof, if he comes duly accredited as of worthy life and conduct."

In no part of the temple service is the spirit of the purpose of temple worship so completely shown as in the endowment.

INTERNAL EVIDENCE OF VERACITY.

I desire to leave with you as the next thought that the work done in temples brings to those of pure and sincere hearts the evidence of its veracity. This is said in view of the question so often asked, Is there anything in the temple ordinances themselves that speaks for their truth.

The temple ordinances encompass the whole plan of salvation, as taught from time to time by the leaders of the Church, and elucidate matters difficult of understanding. There is no warping or twisting in fitting the temple teachings into the great scheme of salvation. The philosophical completeness of the endowment is one of the great arguments for the veracity of the temple ordinances. Moreover, this completeness of survey and expounding of the Gospel plan, makes temple worship one of the most effective methods of refreshing the memory concerning the whole structure of the Gospel.

Another fact has always appealed to me as a strong internal evidence for the truth of temple work. The endowment and the temple work as revealed by the Lord to the Prophet Joseph Smith (see also Dr. Talmage's *The House of the Lord*) fall clearly into four distinct parts: the preparatory ordinances; the giving of instructions by lectures and representations; covenants; and, finally, tests of knowledge. I doubt that the Prophet Joseph, unlearned and untrained in logic, could of himself have made the thing so logically complete. The candidate for the temple service is prepared, as in any earthly affair, for work to

be done. Once prepared, he is instructed in the things that he should know. When instructed, he covenants to use the imparted knowledge, and at once the new knowledge, which of itself is dead, leaps into living life. At last, tests are given him, whereby those who are entitled to know may determine whether the man has properly learned the lesson. The brethren and sisters who go through the temple should observe all these things and recognize the wonderful coherence and logical nature of the carefully worked out system, with a beginning and an end, fitting every known law of God and nature, which constitutes temple worship.

The wonderful pedagogy of the temple service, especially appealing to me as a professional teacher, carries with it evidence of the truth of temple work. We go to the temple to be informed and directed, to be built up and to be blessed. How is all this accomplished? First by the spoken word, through lectures and conversations, just as we do in the class room, except with more elaborate care, then by the appeal to the eye by representations by living, moving beings; and by pictorial representations in the wonderfully decorated rooms (as any one may see in Dr. Talmage's book.) Meanwhile the recipients themselves, the candidates for blessings, engage actively in the temple service as they move from room to room, with the progress of the course of instruction. Altogether our temple worship follows a most excellent pedagogical system. I wish instruction were given so well in every school room throughout the land, for we would then teach with more effect than we now do.

For these reasons, among many others, I have always felt that temple work is a direct evidence of the truth of the work re-established by the Prophet Joseph Smith. It may be that the temple endowment and the other temple ordinances form the strongest available evidence of the divine inspiration of the Prophet Joseph Smith.

OBJECTIONS TO TEMPLE WORSHIP.

I said near the beginning of this address that with any increase in temple activity we must expect a new and a vigorous opposition to temple work, from evil forces, which however will be wholly subdued if the work is continued. This opposition will not wholly come from without; some will come from within the Church. Unfortunately, that is also a natural law. Young people and sometimes older people, will question this or that thing about the temple service. "Is this or that necessary?" "Is this or that thing reasonable?" "Why should I do this or that?" Even though such questions should be needless, it is best to answer them, especially if they are asked by those who are

untrained and inexperienced, and therefore unable to think clearly for themselves.

WHY A HOUSE?

The objection is sometimes raised that a house is not needed for temple worship. "Why should a house be required, when God is everywhere, the God who made the trees and the mountains and the valleys?" "Why should God require the poor Saints in Illinois and Ohio and Missouri, to build temples at tremendous expense?" Of course, the Lord does not need a house, and temple work may be done elsewhere than in a house. The Lord has specifically stated that under certain conditions the temple endowment may be given on the tops of the mountains, but as men multiply upon the face of the earth, it will be increasingly difficult to conduct temple worship, except in especially dedicated places away from the multitude and the chaos and the rattle and the disturbance of ordinary life.

The holy endowment is deeply symbolic. "Going through the temple" is not a very good phrase; for temple worship implies a great effort of mind and concentration if we are to understand the mighty symbols that pass in review before us. Everything must be arranged to attune our hearts, our minds, and our souls to the work. Everything about us must contribute to the peace of mind that enables us to study and to understand the mysteries, if you choose, that are unfolded before us. We would not give our family dinners out of doors, in the crowd; why should anyone ask us to do our most sacred work in the face of the crowd.

SACRED VS. SECRET.

Some young persons do not like temple work "because the things done in it are secret, and we do not believe in secret things; we want to stand in the sunshine." In fact, there is nothing secret about the temple. I have found nothing secret in or about our temples; I have found many things that are sacred. There is a vast difference between things secret and things sacred—the thing hidden away from the light, and the thing sacred, which plays in the light, and is protected from darkness and impurity and all unworthy conditions.

God has declared that He will not enter a defiled temple, whether that temple be the body of a man or a dedicated grove or a mountain top, or a house, like the temple on these grounds. The Holy Spirit will withdraw from a defiled place. People who have no faith in temple worship, who desire simply as tourists to inspect unsympathetically our holy house, in spite of

themselves defile it. We desire to present our temple ordinances to those who are believers. Moreover, visitors in temples would interfere with the procedure of the work. Of itself there is no reason why at proper times the temple may not be inspected.

COVENANTS AND PROMISES.

Many young people object to temple work because, "We must make covenants and promises, and we do not like to be tied; we want full freedom." This objection arises from a misunderstanding of the meaning of covenants. Knowledge becomes serviceable only when it is used; the covenant made in the temple, or elsewhere, if of the right kind, is merely a promise to give life to knowledge, by making knowledge useful and helpful in man's daily progress. Temple work, or any other work, would have no meaning unless accompanied with covenants. It would consist simply of bits of information for ornament; the covenant gives life to truth; and makes possible the blessings that reward all those who use knowledge properly; or the penalties that overtake those who misuse knowledge. That knowledge of itself is valueless, and that its use or misuse brings about inevitable results are the a b c of every scientific laboratory. The electric current properly used lights this building; improperly used, it may go through the body of the man and leave death behind. Unused, the electric current is to the man as if it were not. Penalties and rewards hang upon the use of knowledge.

LACK OF BEAUTY.

Others say that the temple ordinances are unbeautiful. Some young man ready for a mission, or some young lady just married, says, "It is unbeautiful; I did not enjoy it." Again, the misunderstanding. They have gone through the temple looking at the outward form and not the inner meaning of things. The form of the endowment is of earthly nature, but it symbolizes great spiritual truths. All that we do on this earth is earthly, but all is symbolic of great spiritual truths. To build this temple, earth had to be dug; wood had to be cut; stone was quarried and brought down the canyon. It was dusty and dirty work, and made us sweat—it was of this earth—yet it was the necessary preparation for the mighty spiritual ordinances that are carried on daily in this magnificent temple. The endowment itself is symbolic; it is a series of symbols of vast realities, too vast for full understanding. Those who go through the temple and come out feeling that the service is unbeautiful have been so occupied with the outward form as to fail to understand

the inner meaning. It is the meaning of things that counts in life.

SYMBOLISM.

This brings me to a few words concerning symbolism. We live in a world of symbols. We know nothing, except by symbols. We make a few marks on a sheet of paper, and we say that they form a word, which stands for love, or hate, or charity, or God or eternity. The marks may not be very beautiful to the eye. No one finds fault with the symbols on the pages of a book because they are not as mighty in their own beauty as the things which they represent. We do not quarrel with the symbol G-o-d because it is not very beautiful, yet represents the majesty of God. We are glad to have symbols, if only the meaning of the symbols is brought home to us. I speak to you tonight; you have not quarreled very much with my manner of delivery, or my choice of words; in following the meaning of the thoughts I have tried to bring home to you, you have forgotten words and manner. There are men who object to Santa Claus, because he does not exist! Such men need spectacles to see that Santa Claus is a symbol; a symbol of the love and joy of Christmas and the Christmas spirit. In the land of my birth there was no Santa Claus, but a little goat was shoved into the room, carrying with it a basket of Christmas toys and gifts. The goat of itself counted for nothing; but the Christmas spirit, which it symbolized, counted for a tremendous lot.

We live in a world of symbols. No man or woman can come out of the temple endowed as he should be, unless he has seen, beyond the symbol, the mighty realities for which the symbols stand.

CORRUPTIONS OF TEMPLE WORSHIP.

Many apostates have tried to reveal the ordinances of the House of the Lord. Some of their accounts form a fairly complete and correct story of the outward form of the temple service; but they are pitiful failures in making clear the eternal meaning of temple worship and the exaltation of spirit that is awakened by the understanding of that meaning. Such attempts are only words; symbols without meaning. Is anything more lifeless than a symbol of an unknown meaning?

Such attempted improper revelations of temple worship have led in all ages to corruptions of temple ordinances. The fact that such corruptions of ordinances and ceremonies have always existed is a strong evidence of the continuity of temple worship, under the Priesthood, from the days of Adam. Sister Gates handed me this afternoon a quotation from a book that she had

picked up, in which it is related that Moses adopted a holy garment from Jethro, which he wore, and in turn communicated it to his brother Aaron, who adopted it, and who in turn communicated it to the priests of Israel; from whom in turn it was taken in some form by the priests of false gods. Such corruptions of temple worship are found everywhere; but they are poor, lifeless imitations, symbols from which the meaning has been wrested.

THE REVELATION OF THE TEMPLE.

If we are correct in believing that the blessings obtained in the temples of the Lord are a partial fulfillment, at least, of the promise made when the Holy Ghost, which is a Revelator, is conferred upon man, it would be expected that temple ordinances would be in the nature of a revelation to those who participate. Certainly the temple is a place where revelations may be expected.

But, whether in the temple or elsewhere, how do men receive revelations? How did the Prophet Joseph Smith obtain his first revelation, his first vision? He desired something. In the woods, away from human confusion, he summoned all the strength of his nature; there he fought the demon of evil, and, at length, because of the strength of his desire and the great effort that he made, the Father and the Son descended out of the heavens and spoke eternal truth to him. So, revelation always comes; it is not imposed upon a person; it must be drawn to us by faith, seeking and working. Just so; to the man or woman who goes through the temple, with open eyes, heeding the symbols and the covenants, and making a steady, continuous effort to understand the full meaning, God speaks his word, and revelations come. The endowment is so richly symbolic that only a fool would attempt to describe it; it is so packed full of revelations to those who exercise their strength to seek and see, that no human words can explain or make clear the possibilities that reside in the temple service. The endowment which was given by revelation can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be greatest. I believe that the busy person on the farm, in the shop, in the office, or in the household, who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will leave his problems behind and in the temple work for himself and for his dead, he will confer a mighty blessing upon those who have gone before, and quite as large a blessing will come to him, for at the most unexpected moments, in or out of the temple will come to him, as a revelation, the solution of the problems that vex his

life. That is the gift that comes to those who enter the temple properly, because it is a place where revelations may be expected. I bear you my personal testimony that this is so.

In temple worship, as in all else, we probably gain understanding according to our differing knowledge and capacity; but I believe that we can increase in knowledge and enlarge our capacity, and in that way receive greater gifts from God. I would therefore urge upon you that we teach those who go into the temples to do so with a strong desire to have God's will revealed to them, for comfort, peace, and success in our daily lives, not for publication, or for conversation, but for our own good, for the satisfying of our hearts.

PREPARATION FOR TEMPLE WORSHIP.

Colonel Willard Young said last night, in casual conversation, that we should give more attention to preparing our young people and some of the older people, for the work they are to do in the temple. He is undoubtedly right in his view. It is not quite fair to let the young girl or young man enter the temple unprepared, unwarned, if you choose, with no explanation of the glorious possibilities of the first fine day in the temple. Neither is it quite fair to pass opinion on temple worship after one day's participation followed by an absence of many years. The work should be repeated several times in quick succession, so that the lessons of the temple may be fastened upon the mind.

CONCLUSION.

The beginning and the end of the Gospel is written, from one point of view, in Section 2 of the Book of Doctrine and Covenants. If I read this section correctly, the work which in part has been committed by the Church to this Society is the keystone of the wonderful Gospel arch. If this center stone is weakened, and falls out, the whole arch falls into a heap of unorganized doctrinal blocks. It is a high privilege for young or old to be allowed to enter the House of the Lord, there to serve God and to win power.

I hope that temple worship will increase in our midst, that we shall have a finer understanding of its meaning, and that more temples may be built to supply the demands of the living and the dead, and to hasten the coming of the great day of the Lord.

May the Lord bless us in this work, I ask in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

By J. M. Sjodahl.

A thoughtful student of the Bible and ecclesiastical history can hardly fail to notice what seems to be a general rule in the Kingdom of God, that those who are destined to perform a special work in that kingdom—those whose place is in the foremost ranks in the advancing hosts of victorious Israel, are from the earliest years of their earthly existence led and fostered by the hand of Providence with that special mission in view.

The rule is well illustrated in the histories of Moses, Joshua, David, Daniel, Samuel, Ezra, John the Baptist, Paul, Timothy, and many other familiar Bible characters. It is suggested by the lives of Polycarp, Augustine, Luther, Knox, Bunyan and a host of others, prominent in the history of the religious movements of the world. And it appears no less in the biographies of the martyred Seer of this preparatory dispensation, and his successors, the Prophets and Apostles of the Church of the living God. Of all of them it can be said, that they came into the world through a righteous lineage. Their characters were formed from the very beginning of their existence. Many of them had saintly mothers, to whose devoted love they can trace the course given to their lives, and they were in the words of the royal sage led to remember their Creator in their youth. The subject of this brief sketch presents another illustration of this general rule in the kingdom of heaven.

Anthon Henrik Lund, the subject of this sketch was born in Aalborg, Denmark, May 16, 1844.

When he was three years and a half old his mother was taken seriously sick. The visit of the doctor, the subdued talking, and the anxiety he saw on the faces around him impressed him deeply. He even remembered what a dismal, rainy day it was. Next he remembered seeing his beautiful mother lying in her coffin. These two occasions were indelibly stamped on his memory. In the fall of 1847 his father was drafted into the Danish army and sent to Schleswig, where an insurrection was threatening. In 1848 Schleswig and Holstein revolted and with the aid of Prussia and Germany waged a sanguinary war for three years. During this struggle, Denmark needed all her patriotic sons, and his father served with distinction through the whole war, and did not return until the boy was seven years old. It was a beautiful day when the victorious army returned; and standing near a triumphal arch, having hold of his grandmother's hand,

the boy watched the soldiers marching under it. At last his grandmother pointed out the smiling face of his father, marching with his musket on his shoulder. A few hours later he was folded in his father's arms. This was a happy day for the boy. Shortly after, his father moved away some thirty-five miles and he was left with his grandmother, who proved a tender, loving mother to him, and he became very much attached to her; and when his father a couple of years later wanted to take the boy with him, he pleaded to be left with his grandmother. She bestowed upon him a woman's love and devotion. She was the soul of honor, and though her own children thought her discipline had been rather strict, Brother Lund only remembered how tenderly she cared for him.

At the early age of four years Anthon Lund was sent to a private school, where he mastered the first elements of reading, writing, arithmetic, etc., and when seven years old he entered the public school of the city of Aalborg. His industry as a student and his aptitude for learning are shown in the fact that he rapidly advanced from one grade to another, passing entirely over the second grade. And while preparing himself for graduation in the course of study given in the school, he took besides private lessons in English, and also studied German and French. At the age of eleven years he held the first place in the school. Already at this early age Brother Lund had an irresistible desire to study the word of God. In his grandmother's house was a Bible belonging to his uncle, which his uncle had forbidden him to touch for fear he should soil or otherwise deface the precious volume. But his grandmother often asked him to read some of its chapters to her. This filled him with an ardent desire to read the whole book, and encouraged in this by his grandmother, he commenced at the beginning and made himself familiar with the main events narrated in that sacred volume. One day in Lent when the streets were filled with people looking at the Lent procession, he thought: What a delightful day I can have reading the Bible! He imagined that his uncle would be among the sight-seeing multitude. He had settled himself down on his favorite place with the Bible open, reading the fascinating history of Israel under the kings, when he heard a step on the stairs; the door opened and there stood his uncle before him. He asked his uncle to excuse his having taken the Bible without permission. His uncle answered: "I am delighted, my boy, to find you thus employed on a day like this. Read it as much as you like." As he was only in his eighth year, his uncle was surprised to find how much he had read, and how well he had grasped the meaning. Brother Lund said those early readings have been a great help to him, as they fastened the thread of the Bible narrative

securely upon his mind. Not having brothers or sisters, he was left to himself much of the time, and books became his company. He read all the books he could get, and all his pocket money was spent at the book stores. He was then, as later, fond of visiting such places.

When in the year 1850, Elder Erastus Snow arrived in Denmark, to open up the mission in the Scandinavian countries, one among the early converts was the uncle of Anthon Lund, Jens Anderson, who became a respected resident of Cedar City, Utah. His grandmother, too, accepted the Gospel just before his uncle emigrated, and was baptized in 1853, when Anthon was nine years old. In this way he came in constant contact with "Mormonism." In his grandmother's home he found an abundance of "Mormon" literature. He read this eagerly, and the Lord opened his heart and his understanding to believe and to comprehend the truths set forth. He soon became familiar with the history of the Church and its doctrines. Elder Anthon Lund says he can hardly remember a time when he was not convinced of the truth of the Gospel. From the first moment it was presented it appeared to him in comparison with common orthodoxy as the clearest daylight compared to the uncertain flare of the northern aurora. It became to him "the pearl of great price," for the possession of which he would gladly sacrifice everything.

Yet there was many a conflict in his young heart, before the step was taken which united him with the Church. Those who at that time identified themselves with the Church were generally ostracised socially, and often subjected to persecution, and some years elapsed before Anthon, though fully convinced of the truth of the Gospel, asked for baptism.

At that time there was a great deal of persecution of the Saints in Aalborg, and this spirit actuated even the schoolboys, and to such an extent that none of the Saints could send their children to the public schools. Brother Lund was the only one belonging to the Saints who attended the school. Sometimes the boys threatened to "baptize" him, and at other times they united in giving him a beating, but as a general thing he was a favorite with both teachers and fellow-students. One of his father's younger brothers, about three years older than Anthon, was in the same class, and although he hated "Mormonism," he would not allow anyone to abuse Bro. Lund. Having tact enough never to complain against those who had persecuted him, and always ready to help the boys in their studies, he won them. Nearly every one in his class was two or three years his senior; still they did not envy him his promotion. To become "Dux," or first in the upper class was the ambition of all the pupils. When the school met after the summer vacation, when Brother Lund was

eleven years old, and all were anxious to know where their places would be, the class was unanimous in giving the first place to him and would not allow him to take his old place. At the examination the bishop of the diocese was present and personally catechised Brother Lund. The answers surprised him, and he said to the whole school: "I have not heard a boy answer so well in any of the two hundred schools in my diocese." All the teachers but one were proud of the praise bestowed on one of their pupils. One, however, a bitter "Mormon-hater," felt much chagrined. On several occasions he would slur the boy because of his belief. One day he said: "It is expected that the 'Dux,' of the school shall give a good example to the pupils. What a shame if they should imitate you and become 'Mormons!'" Brother Lund answered, "They would never regret it."

The principal of the school was Brother Lund's best friend. When he learned that the boy acted on his own conviction he said: "I thought you were persuaded by others, but I see you are thoroughly convinced of the truth of 'Mormonism.' Follow your honest convictions, my boy. I would not hinder you from obeying the dictates of your conscience." Brother Lund loved this good man, and when he went back on his first mission he learned with regret that he had died a short time before.

He loved his relatives dearly, and, as they were opposed to "Mormonism" they sought to keep him from joining the Church. They wanted him to take a collegiate course, which especially suited his inclinations; his teachers also urged him to take such a course. They did not know how great a temptation this was to the boy, but the Lord gave him strength to resist it, and His Spirit continually strove with him, reminding him of his duty. He was baptized on the fifteenth day of May, 1856, on the twelfth anniversary of his birth. Elder Julander, who died a short time ago at Monroe, Utah, performed the ordinance, and on the 18th of May he was confirmed by Elder Peter Madsen.

When Brother Lund joined the Church Elder C. D. Fjeldsted presided over Aalborg conference. Brother Fjeldsted's sermons made a deep impression on the boy. His original, convincing and entertaining style was much admired. At the same time Bishop C. A. Madsen, of Gunnison, was pastor over Aalborg and several other conferences. His excellent wife, who was a highly educated lady, rendered the boy much assistance in his studies of English, and he became very much attached to Brother and Sister Madsen.

When Brother Lund was thirteen years old he was called to labor in the vineyard. His mission was to teach emigrating Saints English, to distribute tracts and help the Elders hold meetings. When giving his first report at the conference, Brother

Fjeldsted lifted him upon a table, and thus he made his debut before an audience.

Besides his tracts, he always carried a number of the Millennial Stars, which he would read to the Saints, he being able to translate them into Danish nearly as fluently as if he were reading a Danish paper. The Saints were delighted to listen and were strengthened in their faith. A series of articles published in the Millennial Star, "Answers to Objections," was a great help to him in meeting the arguments of the ministers, who were then publishing in Danish the same falsehoods about the "Mormons," which had flooded America and England. When he was first sent out some thought the "Mormons" were going daft in sending one so young. Such a remark was once reported to Brother Lund. He said: "Never mind, I will make that man my friend." He did so, for in the course of time the man who had spoken so slightingly of him asked to be baptized and wanted Brother Lund to perform the ordinance.

Brother Lund became well acquainted in the whole conference. He traveled without purse and scrip, and, during the four years and a half he labored as a missionary, he does not remember having bought half a dozen meals. Friends were raised up to him on every hand, and men outside of the Church told him to let them know what he needed and they would furnish him the money, and they did so.

One day while he was out tracting, he visited a large mill-owner, whom he found in his library with another gentleman. After spending an hour in answering their questions, the man of the house said: "It is too bad that you are a 'Mormon.' If you will study theology at the University of Copenhagen and become a Lutheran minister I will pay the expenses and I will make you my heir."

Brother Lund answered, "I have no doubt you are a rich man, but you have not money enough to buy my allegiance to the Church of God." The answer seemed to please both the gentlemen. Brother Lund has wondered since whether the man meant what he said or not. He believed at the time that he was in earnest, but it was not temptation to him. He felt he had found the pearl of great price.

His experiences in the mission field were varied and interesting. Once he had promised to meet at a certain place to help hold a meeting. To reach this place he walked some ten miles facing a heavy snow storm. When he arrived at the place he found the house full of people, but the Elders had not come. He sat down among the people and heard them say: "The 'Mormons' have fooled us today." When the time was up and he saw no one else would be there, he arose and asked the people

kindly to give him their attention. How astonished the people looked at the boy! But they were so still that you could hear a pin drop. After the meeting every one present came and shook hands with him and thanked him. Several of those present have since joined the Church and emigrated to Zion.

It was not often Brother Lund was molested. Even in places where other Elders had suffered persecution, he succeeded in making friends. Sometimes, however, he also tasted the opposite. On one occasion, when he was out inviting people to a meeting in the evening, he came into a house and informed a woman he met that there would be a meeting that evening, and invited her to attend.

"What kind of a meeting?" she asked.

"A 'Mormon' meeting," he replied.

There came a change over her face instantly and she became a perfect fury. She grabbed her fire-tongs and screamed, "I will give you 'Mormon' meeting!" and flew at him.

He thought discretion the better part of valor, and ran out of the house, but the woman followed, and in her highest key called on her husband to shoot the "Mormon." She made such a disturbance that the neighbors came running to see what was the matter.

Years afterwards, when Brother Lund had charge of the Ephraim Co-op., a lady came into the store and said to him, "You do not know me, but I have seen you once. Do you remember a woman who ran after you with a pair of fire-tongs?"

"Yes," he answered, "but you are not that woman, for her face I have never forgotten."

"No," she said, "I was her neighbor, and seeing her running after you, I asked her what you had done. She said that you had invited her to a 'Mormon' meeting. I became curious to learn something about the 'Mormons' and went to the meeting. I heard you speak and was convinced of the truth."

The Lord turned the wrath of an enemy to further His purposes.

Brother Lund had on one occasion obtained permission to hold a meeting in a town where it had hitherto been impossible to make an opening. The meeting was appointed for the next Sunday; and in company with a couple of Elders, Brother Lund went there. On entering the town they were warned not to go to the meeting, as the mob would disturb the meeting, and they had given the blacksmith, the bully of several parishes, all the liquor he would drink in order to get him to pound the "Mormon" Elders. They thanked their informant, but said they must honor their appointment. They found the house full of people and great numbers outside that could not get in. The meeting

was opened, and in stalked the blacksmith. Brother Lund said when he saw him, he thought he was a very Polyphemus. He had only one eye, a sinister look, and fists like sledge hammers. They prayed earnestly that God would overrule the plans of the wicked. The advent of the blacksmith was the signal for disturbing the meeting and some commenced calling the Elders liars, etc. The blacksmith arose to his feet when he heard the interruptions, and slowly eyeing the audience he said: "I want you all to understand that these are men of God, and they speak His word pure and simple. If any one again interrupts them he shall feel the weight of this," showing his large fist. The crowd did not know what this meant: he had drank their liquor and promised to thrash the Elders; he must be joking. A loud-mouthed fellow commenced again calling the Elders opprobrious names, when the blacksmith elbowed his way through the dense crowd, and taking hold of the disturber he threw him out of the door. This settled it. For two hours the Elders preached to the congregation, and the one-eyed giant stood guard as a policeman; but as soon as the meeting was dismissed, he seemed to realize that he was on the wrong side, and he commenced to be ugly and wanted to quarrel with the brethren, but they got away as quickly as possible. Brother Lund was the last to leave, and he heard those behind say to those in front of him, "Give him a diff!" but Brother Lund nodded politely to the crowd as he passed through and got away unhurt. Some of those present have since come to Utah and have informed Brother Lund that even the man who opened his house for the meeting was in the conspiracy against the Elders. The Elders felt that their prayers were heard in an almost miraculous manner.

Brother Lund often found that his youth was the means of gaining sympathy for him, and a hearing which was denied others, and the Lord blessed his efforts with many fruits.

At the age of sixteen he was ordained an Elder and appointed president of the Aalborg branch, and traveling Elder in five other branches. This was at the time quite a responsible position, the branch being large and requiring constant care.

Elder Lund continued his missionary labors until the year 1862, when, at the age of eighteen, he emigrated to Utah. He left Hamburg on the *Benjamin Franklin*. While lying in that city, measles came aboard and made fearful ravages amongst the children. There was no doctor on board, and the captain would deliver the medicines and wine for the sick only on an order from a physician. Bishop C. A. Madsen laid the matter before the Saints, and they voted to appoint Brother Lund to be the physician of the company. He received the medicine chest and with it a book treating on common diseases and their cures. This

he studied diligently and performed his duties so well that he gained the confidence of both the crew and the passengers. Brother Lund was always in demand. At times he had to hide so as to get the much-needed rest and sleep. This was rather remarkable for a doctor that had been given his diploma by popular vote instead of by a medical faculty.

Four ships left Denmark in the beginning of that year with emigrating Saints. These all met at Florence, whence some continued the journey in the conveyances furnished by the Utah Saints. The others were organized into two independent companies, one under the leadership of Bishop C. A. Madsen, and one under the care of Patriarch O. N. Liljenquist. Brother Lund traveled over the plains in Bishop Madsen's company, arriving in Salt Lake City on the 23rd day of September, 1862. The overland travel had lasted seventy-one days. It had been an exceptionally pleasant journey. The Saints had found good camping places with an abundance of grass and water. Some had walked the entire distance, and very often the men had carried the women and the children across the rivers, but there were no accidents, and a good spirit prevailed.

He first located at Fairview, Sanpete County, but three months later moved to Mt. Pleasant. Here he remained till the fall of 1870. His first employment in Utah was at farm labor, digging potatoes, working on the threshing machines, etc., as long as such work could be had, and then he got employment in a harness shop and afterwards in a shoe shop. He was never idle a day. Brother John Barton offered him a home in his family and engaged him to teach his children in the evenings. He was treated by those excellent people as if he were one of the family.

To Brother Lund, as to many others who have come to Utah, the first impressions and experiences of the new country were rather discouraging. He missed his books perhaps more than anything else. An old hand book in astronomy, without maps, which he happened to find, became one of his literary treasures. He studied it and drew his own maps, using the heath-stone for a table, and was able to locate the constellations of the stars and trace the planets. Thus passed his first winter in Utah. He felt that this was the land of Zion, the place to which God had led him, and his heart swelled with sentiments of joy and gratitude.

In 1864 he was called to go as a teamster to the Missouri River, to bring back some immigrating Saints. He performed this mission faithfully.

When President Brigham Young called a number of young men to come to Salt Lake City to learn telegraphy, Elder Lund

was selected as one of them. During his stay in the city at this time he became acquainted with Elder John Henry Smith and others with whom he later became intimately associated in ecclesiastical work.

Having learned telegraphy, he returned to Mt. Pleasant and kept the telegraph office there. He also had a photograph gallery. And when the first co-operative institution was started in that city, he was appointed its secretary. He was also elected a member of the city council. But notwithstanding these varied duties, he found time to devote to the Church. In 1865 he helped to start the first Sunday school in the city where he lived, and achieved great success in this labor of love.

He remained in Mt. Pleasant until the fall of 1870, when he moved to Ephraim. In the same year he married Sister Sarah Ann Peterson, a daughter of Stake President Canute Peterson. The issue of this happy union is nine children of whom seven are still living.

Elder Lund was called, in the year 1871, to perform his first foreign mission, since his arrival in Utah. He was sent to Denmark in company with Elder Canute Peterson. The latter was appointed president of the Scandinavian mission, and Elder Lund became the business manager of the central office, in Copenhagen.

On his return to Ephraim he became interested in the co-operative store of that place, and the next year he was placed in charge of that institution. He held this position for nine years; and it is generally conceded that it was, during this time, one of the most successful in the county.

In 1874 he was appointed a member of the High Council in Sanpete, and when the stake was organized, in 1877, he became stake clerk and a member of the new High Council. In 1878 he became superintendent of the Sunday School in Ephraim, a labor which he much enjoyed.

In 1883 he was called to fill another mission to Scandinavia. He succeeded Elder C. D. Fjeldsted as president of the mission, and was absent from home two years and three months.

During his absence he was elected a member of the Legislature of the Territory of Utah, and he took his seat in that body on his arrival home. In 1888, he was re-elected. The Ogden Reform School and Agricultural College at Logan are lasting monuments of his untiring work in the legislative assembly of Utah, as well as of his wisdom and solicitude for the welfare of the people.

In May, 1888, he was appointed vice president of the Manti Temple, assisting President Daniel H. Wells, and in 1891 he succeeded Brother Wells in the presidency. At the organization of the General Church Board of Education he became a member of that board.

At the October conference, 1889, he was called to the high office of an Apostle in the Church of Jesus Christ of Latter-day Saints, and in 1893 he was sent to Liverpool, to preside over the European mission. He was gone more than three years, and his administration was marked with much success. His linguistic ability was a great help to him in the performance of his duties while traveling in the various conferences.

At the demise of Apostle Abraham H. Cannon, Elder Lund was appointed director of the Z. C. M. I., and, some years before, of the Zion's Saving's Bank.

In 1897 he was called to a mission to Palestine and Syria to organize the Saints there into branches, and to look after their welfare generally. He returned in the summer of 1898.

In the fall of that year he moved to Salt Lake City. He continued his labors as an Apostle, in the various stakes of Zion. In April, 1900, he was chosen superintendent of the religion classes of the Church, and in August, of the same year, he succeeded President Franklin D. Richards in the important office of Church historian.

In 1900 Brother Lund was appointed general Church Historian to fill the place made vacant by the death of Franklin D. Richards. On October 17, 1901, he was chosen by President Joseph F. Smith to be his Second Counselor, which position he held until 1910 when he was made First Counselor. Thus for twenty years he was identified with the First Presidency, a position which brought him in close touch with all the movements of the Church. In 1911 he was appointed acting president of the Salt Lake Temple, and at the death of President Smith, in 1918, he became the president of the Temple. With his wife and daughter Eva he visited Europe in the summer of 1909. He attended the dedication of the Hawaiian Temple in November, 1919.

When Brother Lund was appointed Church Historian to succeed Franklin D. Richards, he was also chosen to succeed him in the presidency of the Genealogical Society of Utah, Elder Richards being the first president of this society. Brother Lund was appointed in August, 1900, and the first meeting of the Board of Directors at which he presided was held 16 October, 1900. From that time to his death, Brother Lund wisely and ably filled the responsible position as the presiding officer in the society, which during his presidency has grown to be one of the greatest institutions for good in the Church. He was always interested in the Society's needs, and especially was he anxious that the library should contain all the records possible to obtain, from which the members of the Society could be helped to obtain their records for the performing of temple work.

After a few days illness, Brother Lund died, March 2, 1921.

PRESIDENT LUND'S FUNERAL SERVICES.

HELD IN SALT LAKE TABERNACLE, SUNDAY, MARCH 6, 1921.
FROM THE DESERET NEWS, MARCH 12, 1921.

Reported by F. W. Otterstrom.

Funeral services for President Anthon H. Lund were held in the Salt Lake Tabernacle, Sunday afternoon, March 6, 1921. Seldom if ever has the great auditorium been more crowded, and many sorrowing friends were outside the building unable to find a place inside. The tabernacle was decorated in simple but impressive style and the floral offerings which banked and bowered the casket and rostrum were innumerable and beautiful. President Heber J. Grant presided and conducted the exercises.

The services began with an organ prelude by Prof. John J. McClellan. The Tabernacle choir, under the direction of Prof. B. Cecil Gates, sang "O, Say, What Is Truth?" The invocation was offered by President Lewis Anderson of South Sanpete stake. Raymond Williams and the choir sang, "O, My Father." Elder Nephi L. Morris, president of the Salt Lake stake in which President Lund resided, was the first speaker.

ELDER NEPHI L. MORRIS.

James Keble, the English poet wrote these lines; they are to be found mounted on heavy card lying on the tombs of the great who sleep in Westminster Abbey:

"There are in this hard stemming tide
Of human care and crime,
With whom the melodies abide,
Of the Everlasting chime;
Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

"These gracious thoughts shed Gospel light
O'er Mammon's gloomiest cells,
As on some city's cheerless night
The tide of sunrise swells.
Till tower and dome and bridgeway proud,
Are mantled with a golden cloud,
And to wise hearts this certain is given:
No mists that man may raise shall hide the eye of Heaven."

A divine goodness always shone through the life and spirit of our esteemed friend, President Anthon H. Lund. God was with us in this man's character.

On March 6, 1894, just 27 years ago today—I left Manchester, England, under appointment of President Lund, to assume the presidency of the London conference. I was then a very young and inexperienced missionary. President Lund was at that time presiding over the British mission. It was only one of his numerous missions for his entire life from the age of 14 until the hour of his death was one long beautiful mission in the Master's service.

From 1894 till the day of his death we have been friends. We spent nearly two years together in the British Isles. We traveled together in foreign lands. We visited the large cities with their museums and other great educational institutions.

This gospel dispensation has not produced a nobler or more Christ-like man than Anthon H. Lund. In spirit he was as sweet and pure as a child; in temperament as charming and affectionate as a woman; in character "his strength was as the strength of ten because his heart was pure;" in companionship he was as enjoyable as a devoted kinsman because he carried a merry heart that bubbled with gentle mirth and a refined humor.

In teaching he was as capable as one who stood closest to the Great Teacher. In intelligence and education he was at home among the greatest minds of his day. In council he was as safe and sane as the venerated sages of history. In personality he was obviously superior. I have seen photographers of European cities ask him to sit before the cameras that they might embellish their walls with his portrait; his mind was reflected through his face.

His personality was fascinating; he carried the charm of sympathy and understanding of human nature. Among brethren he was a sweet, peaceable and gentle man interested in every one and everything. In conflict and trial he was self-possessed. In stormy councils he was concerned but serene. He was never voluble in conversation or discourse; I often regretted his restricted vocal expression. His emanations were of the soul and all around him felt his message; what he thought often counted for more than what others said. His words were golden.

He was not the aggressive type—not positive—but considerate and conciliatory but without compromise of principle. In spirit he was as pure as the Master's desires concerning his disciples.

He was not a self-seeker. He shunned the lure of gold. He was the embodiment of the living words of the Apostle Paul: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in truth; Bear-

eth all things, believeth all things, hopeth all things, endureth all things. * * * And now abideth, faith, hope, charity, these three; but the greatest of these is charity."

Such was the character and life of our beloved friend and companion.

He loved little children. Only a month ago this very hour, at the christening services in his ward when he blessed and named a little child, with affection he bent over and kissed it upon the brow. He was devoted to his dear and helpful wife. He often disclosed to me his deep affection and joy in his sons and daughter. What a priceless heritage! The wife of Anthon H. Lund! The sons, the daughter, of Anthon H. Lund!

It is to me a priceless thing to have been blessed with his friendship. It was perhaps little to him; yet I shall never forget his tender and affectionate caresses on all opportune occasions. He was everything to me, for his was the sweetest friendship of my life.

DOCTOR JOHN A. WIDTSOE.

My brethren and sisters and friends, I come with a heavy heart to this privilege and to this honor, for President Lund was my good and helpful friend, and he was a most intelligent and sincere advocate of the cause of education within the Church and in the state. Nevertheless, I am happy to be privileged to bear witness to you of the profound influence of President Lund's service and his life-labors in behalf of the cause of education in this state. President Lund had a large and receptive mind and a keen desire for knowledge. He loved learning for its own sake, as well as for the use to which it might be put. His love for education colored nearly all his acts, and explained many of the most lovable traits in his character.

Early in his life he laid a sound educational foundation and upon this foundation he built largely and steadily throughout his life. In spite of the difficulties that surrounded pioneer conditions, he became in time, because of his self-effort, one of our best educated men. In all realms of knowledge his conversation declared his wide reading and his careful reflection. His zest for knowledge increased to the very end. Only a few months ago, President Lund spent one evening at the university observatory, examining the stars that then hung favorably in the sky; and I was amazed at the readiness and correctness of his comment upon the facts and principles of astronomy. It is only a few weeks ago, almost in my last conversation with him, that he stated his views relative to historical research—views thoroughly in accord with the most modern opinions.

It was President Lund's conception and his diligent labor that led to the founding of the Agricultural College, the result, as he often told me, of his observation of agricultural education in Europe, especially in Denmark. During the last 18 years President Lund has served as a regent of the University of Utah. He was present at all commencements and he attended all the meetings of the board, except when lawfully and properly excused. He was a wise and a helpful regent, sympathetic with the problems and the work of the institution. The little cares of the day, that so often disturb and encompass smaller minds, passed him by, and he gave his opinions on the large principles involved in the problems of the University of Utah. We shall miss him greatly at the university. I happen to know, personally, that he inspired hundreds of young people to seek that intellectual training and development which makes this earth a wondrous place on which to live. He did mark for ever and a day the course of education in this state.

However, greater than his love of learning and his attainment of learning was the wonderful power that President Lund possessed of converting knowledge, learning, scholarship, into that grace of soul and character which men choose to all "culture." President Lund was a cultured man. He had cast behind him many of the disturbing fears of life. He knew that out of contention comes chaos. He knew that peace builds up, and warfare destroys. He knew that love serves humanity as the sun warms the earth. His vision was clear, his gaze steady, his trust unfaltering and his methods of a character to make men feel easy and happy. Strong men, passion-torn, left President Lund calmed and with peace in their hearts. Everywhere about him lay the results of culture, the priceless end of education.

The essence of culture and, I was about to say, the quintessence of education, is the understanding and the sympathetic heart. This was President Lund's greatest gift. Those of high and of low degree laid their troubles before him. He looked into the hearts of men; and his judgments were tempered by his knowledge and understanding of the human heart. I think that no greater tribute can be paid him than to say that he possessed an understanding heart.

May I depart just one moment from my subject to say that President Lund was the accepted leader and counselor of the great body of honest, hardworking and faithful men and women who have come, for the Gospel's sake, from the Scandinavian countries to this blessed land. To these adopted children of America he was a father in very deed. He understood them; he understood the isolation that surrounds, for a time at least, every man who leaves his mother tongue, the traditions of his

childhood, and in a new country adopts a new language and a new mode of living. Those among us of Scandinavian origin will miss sorely the good counsels and the sympathetic understanding of President Anthon H. Lund.

I trust, my brethren and sisters, that the many lessons that might be drawn from the life of President Lund may, by tongue and by pen, be carried down through many generations; so that, among our people, education, culminating in culture, and yielding understanding hearts, may be our portion. President Lund was a rare man—one of a generation. We are grateful to God that we have had his presence. We thank God that he left us President Lund as many years as he did, to serve us and to guide us.

To the family, in this hour of trial, may I simply say that their great comfort will come in the consciousness that they are being prayed for and sympathized with, by a great people. May God bless them and bless us, I ask it in the name of the Lord Jesus Christ. Amen.

PRESIDING BISHOP CHARLES W. NIBLEY.

It has been very rare, indeed, when we have witnessed in this state such an outpouring of people as we see on this occasion. It has been rare, indeed, that we find such an outpouring of sympathy from people of all classes in the state as we find today, who are extending their heartfelt sympathy to the wife and family of President Lund. He was beloved by all—"Mormon," Jew and Gentile. In all the state of Utah, or indeed, in all the country wherever he was known, I do not think he ever had an enemy. If he ever did, I never heard of such a thing. He was the one man whom I have known in my life that I could say this of. So that, alone, is something worth saying and something worth remembering of a man. Even those who once were of our faith, but who have left the Church, as we say sometimes too harshly, apostatized from the Church—even among that class you will find friends, all friends so far as I have ever heard, of President Anthon H. Lund, and that, too, is very rare in our history and in our life. So that this was an exceptional man, a true man, a most precious and lovable man. His life was gentle, and the elements so mixed in him that Nature might stand up and say to all the world, "This was a man!"

A violin solo was rendered by Prof. Willard Weihe.

ELDER B. H. ROBERTS.

It is said that the best possible commentary on any system of religion is the commentary of a blameless life. Such a com-

mentary President Anthon H. Lund has supplied to that system of religion which constitutes the faith of the Latter-day Saints. For in so far as it is given to mortal man to live a blameless life, I believe his life was blameless. That is the heritage President Lund has bequeathed to the Church. It is something enduring. It will belong to the Church for all time. It is a sacred heritage; and when scoffers shall challenge our faith, our most effective defense will be to say: by its fruits let it be judged: and then we shall point to the long list of saintly lives it has produced, prominently among which will forever stand the name of Anthon H. Lund.

Naturally you will expect me to speak of our dearly beloved brother from that point of view obtained of him in my most intimate relationship with him; and this, of course, as most of you know, is in the relationship of Church Historian and General Church recorder.

It will perhaps be a matter of both passing and future surprise that President Lund, so scholarly both by reason of his learning and temperament, has published no books of history bearing his name, though historian and general Church recorder since 1900 until now, a period of 21 years. But that will be no matter of surprise to those acquainted with the other strenuous activities of his life—in business, in legislative service to the state, in educational activities, both in Church and state, and more especially in his great missionary work within the stakes of Zion and in foreign lands—in his native land and adjacent countries; throughout Europe, and in Palestine and Syria.

President Lund's work in the Historian's office was that of supervising the work of others rather than in that of personal authorship; but that he was richly endowed with natural and acquired gifts that pre-eminently fitted him for his office, all who have had the pleasure to labor with him in the historical and recording department of the Church, well know. His was peculiarly the temperament for such a position. He was conservative, and therefore safe, as surely as historian, of all things, must be. Open minded he was, and therefore capable of weighing the important things that enter into the historian's work. Also he was of a judicial temperament—the first essential. I should say, in an historian; for he it is who must pass judgment upon the deeds of men, and assay the values of events. Patient he was up to the point of being marvelous in that, as I who often tried his patience very well know.

To note another essential element of the historian, President Lund loved truth for its own sake, and had confidence in its ultimate triumph. It was most fitting therefore, that in the song service of this occasion we opened with that most splendid of

our hymns, "O Say What Is Truth?" which at once both propounds a question, and gives the greatest known exposition of it. Also it is fitting that I should speak of President Lund's love of truth, as an element of an historian's essential qualification, and as constituting the most valuable assets of a man's character—love of the truth, which is greater than to know the truth.

I pray you now consider how great are these several qualities that may justly be ascribed to our friend and brother:

Conservativeness, which assures safety;

Open-mindedness, which welcomes thorough investigation;

Judicial temperament, which insists on right judgments:

Patience, which can wait on time to work out justice and gives right perspectives to facts;

And lastly, love of truth, which makes for accuracy and crowns all these shining qualities with glory ineffable!

Such the mind-qualities which President Lund brought to his duties as Church historian and general Church recorder. It was my pleasure to be closely associated with him daily while revising the matter for a six volume journal history of the Church. In that work we carefully checked up with original manuscript sources of information, and with previously published documents and reprints of parts of our Church history. This association, continued daily through several years and gave me abundant opportunity to learn of his qualifications as an historian and to appreciate the characteristics I have here enumerated by seeing them tested daily in our work.

In all his associations in the historian's and recorder's office, as I have noted it in the case of others, and experienced it in my own case, his course was ever marked by uniform kindness, courtesy, consideration and good will. And speaking now in behalf of the whole staff of the department of history and recording, I feel free to say that each member of that department feels that in the demise of President Lund, he has lost a personal friend, whose character was a guarantee of peace and good will to all who had the pleasures of working under his fatherly direction.

And now one moment for a broader view of our friend, for I knew him in other capacities than as an historian. I knew him in his relationships with men, and as a judge in their present day affairs and problems and at one time in connection with the late Elder F. M. Lyman, sat with him on the judgment seat in a long and intricate case involving serious matters. This remembrance brings me to the saying of the Psalmist, when he sought to pay highest tribute to God by exclaiming in a very ecstasy of adoration—"Justice and Judgment are the Habitation of Thy

Throne!" And I declare unto you, O Israel, that these characteristics were dominant in the life and work of President Lund. And surely human character does then show likest God's when it can be said that justice and judgment have been dominant in the life of a man.

"Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

This is the heritage of our brother and friend.

During the days intervening between the demise of our friend and now, I have repeatedly asked myself the question, was President Lund the product of our peculiar religious faith? Or would he have been such a man as he was in any event? Was he a product of "Mormonism?" or was he one chosen and sent into the world to help to produce "Mormonism?" I shall here make no attempt to answer that question. Most likely, however, they—the faith and the man—acted and re-acted upon each other. But of this I am certain: that in the new dispensation of the Gospel that makes up our Christian faith, President Lund found the true atmosphere of his soul, the element native to his spirit, and lived and moved and had his being therein to his complete earthly joy.

For one of ten times ten thousand others, I thank God for the life of President Lund. I account it a high privilege and honor to have known him, and to have labored with him.

Peace to his memory; God blessed forever more—Amen and Amen!

James H. Neilson sang "If With All Your Hearts."

PRESIDENT HEBER J. GRANT.

As you are all aware, President Lund was the president of the Salt Lake temple. Before moving to Salt Lake City he was the assistant to the president of the Manti temple and has spent many, many years in temple work. We will now hear from one of his associates in the Salt Lake temple, Elder Joseph Fielding Smith.

ELDER JOSEPH FIELDING SMITH.

I esteem it as a great honor to have this privilege of saying a few words on this occasion, although my heart is very much touched. During the past twenty years I have been very closely associated with President Lund, in the historian's office, in the

Genealogical society and in temple work. All that has been said of him is true—and much more could be said. Nor would we be able to say all, should we stay here for many hours and relate the good things regarding him and his character. It is needless for me to repeat those things which have been said. As you have heard just now from President Grant, Anthon H. Lund has been engaged for many years not only in the interest of those who are living, but in the interest of those who are dead, laboring diligently for their salvation; for, according to the Gospel as it has been revealed, we have been granted the privilege of acting for those who are dead and laboring in their behalf that they likewise may receive the Gospel, wherein they did not have the opportunity of receiving it while dwelling in the flesh. His interests went out not only to those who dwell upon the earth, but to those who were beyond the veil. Many hours, many days, many years of his life were spent in their interest; and now I am satisfied that there are many who will rejoice on the other side, because of the goodness of his heart and that which he has done for them. For the past ten years he has been the presiding officer in the Salt Lake temple. There he has received the love of all the workers for they have learned to love him, because of his integrity, his faithfulness, his purity of heart, and all the other good qualities which have here been enumerated.

In conclusion I desire to read a tribute from the pen of Elder George H. Brimhall, to President Anthon H. Lund:

“A pole star of unfailing light,
A sunbeam with no scorching heat,
A citadel protecting right,
A mercy plea at justice’s feet.

“A treasury of wisdom’s lore,
A telescope of meed,
A key to cumulation’s door,
A needle’s eye to greed.

“To seeds of truth rich virgin soil,
To ship of state a rudder,
To passion’s wave a cruse of oil
To Nature’s hand a lever.”

DR. JAMES E. TALMAGE.

Unnumbered thousands have known of or heard of Anthon H. Lund. A smaller number, nevertheless great, have had the blessing of his personal acquaintanceship. Fewer, yet still many, have known him in the ordinary sense of the term; and a smaller inner circle—in which I feel that I am honored with a place—

have known him as well as one mortal man may know another.

We have traveled together by land and sea. We have eaten and slept, we have laughed and wept, and prayed together. But in all these intimate relationships he was the leader, I the privileged follower; he the teacher, I the pupil; his the truly masterly mind, and mine that of the humble disciple.

Glad am I to remember, in this solemn hour, that in the freedom of brotherly intimacy I have told him, face to face, of my high regard, esteem, and affection. I have not waited until I would stand before the beflowered casket as now I stand, to pay, in part at least, the tribute that was in my heart. In him was an unusual combination of gentleness with a firmness that was inflexible in defending the right. He was truly a gentleman, and verily a gentle man.

For over a third of a century our friendship was close. I have been drawn unto him, and seemingly he welcomed my presence. When by ourselves, he and I spoke without reserve, for we understood each other. After conversation or consultation—always uplifting to me, helpful and strengthening; for to be in his presence was to breathe the purer air of his high, noble and ennobling thoughts—I have put my arms about him and said “Brother Lund, I love you,” and his response was always equally affectionate.

I stood by his bed during the last half hour of his life in the body. I know that as the earthly light was growing dim, he knew that he was passing, and I knew that he knew, as well as any human being has been permitted to know, where and why he was going. He has gone through no triumph of evil powers manifested in death, but verily through the call of the Lord. He knew, I repeat, where he was going, for he had studied long and earnestly and had received the inspiration that brooks no doubt as to conditions in the hereafter. My sympathies and condolences are not for him because he has gone, for blessed was his passing, and blessed is his present state. He is an exemplification of the power of God restored to earth in this dispensation.

When he sat as a presiding officer his rulings were always couched in the gentlest and kindest terms; but as to finality they were stronger than though voiced in thunder tones. He honored his priesthood, and therefore those who came under his influence honored him and the priesthood he bore. He knew to what exalted rank he had been called, and he honored God, and regarded as sacred every duty connected with that high ministry. He exercised authority in the spirit of love, forbearance, and charity.

On this occasion my heart goes out to those who remain, for blessed though they be in being his—as his they are and shall

be—nevertheless this hour is one of pain and sorrow unto them. I think of his beloved companion, Sister Lund, who has been a help meet for him during his active life, and I trust that the united faith and prayers of this vast congregation shall ascend to the throne above in her behalf, and in behalf of the posterity of this, one of God's greatest and noblest servants sent to earth.

I feel that he lives with us and will continue to be with us through the influence he has exercised, which was always for good. And in the great purposes of God for the hereafter He can trust the man whose earthly garment is here before us, with responsibility, for he has been proved and found to be pure gold.

May the Lord be with us who remain, and help us in the several degrees that may be in harmony with our diversified lots to follow after him, I pray in the name of his Master and ours, Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

A certain English nobleman, after reading a book of poems produced by a fellow countryman, passed this comment upon it:

"It has no fault—or I no fault can spy;
It is all beauty, or all blindness I."

I could almost imagine that book of poems to be a record of the words and deeds of President Anthon H. Lund. He was a true type of the Christian gentleman, an ideal Latter-day Saint.

What is it to be a Latter-day Saint? It is to have an unfaltering faith in Jesus Christ as the Son of God and the Savior of the world. It is to throw one's soul into the cause of Christ and labor unselfishly for the salvation of men and the honor and glory of God. It means also a firm faith in the divine mission of Joseph Smith, the prophet presiding over this Gospel dispensation, and the consecration of one's self to the great work that is destined to prepare the world for the glorious coming of the Lord.

And what is it to be a gentleman—a Christian gentleman? It is to practice the principles taught and exemplified by our Lord and Savior, to endeavor to square one's life by his teachings. It is to live the golden rule and do unto others as we would that they should do unto us. Gentility does not consist in wearing costly clothing, nor merely in a show of polite manners. It is kindness of heart, chivalry of soul. A real gentleman is considerate of others, a friend to the friendless, mindful of the aged and infirm, tender towards women and children, treating all men fairly, respectful to authority, and reverential towards God.

All this can be truthfully said of President Anthon H. Lund.

An anecdote is related of Sir Philip Sidney, a noble Englishman of the sixteenth century. He lay mortally wounded on the battlefield, suffering that intense thirst which always comes to one in his condition—one who has just been shot. They brought him some water to drink, but as he was about to partake of it and assuage his burning thirst, he caught sight of a poor common soldier lying on the ground a few feet away, dying, almost at the last gasp, and looking with longing eyes upon the cooling liquid. Waiving it back from himself, the wounded knight said: "Give it to him; his need is greater than mine." Someone has said, and said truly, that Sir Philip Sidney was never so much a gentleman as then.

Anthon H. Lund would have done the same thing; for he also was a gentleman, a Christian gentleman, like that model of unselfish chivalry.

Oh, there is so much to say, and no time in which to say it! I loved this good man, and I believe he loved me. I loved him because he was always kind and courteous—not only to me, but to all. His was not the kindness that lavishes itself upon a few favorites, or upon kindred and friends alone. His big heart beat for the whole human race, living and dead.

I would not flatter him. He was not the only good man. There are others just as true, just as faithful, just as worthy of our confidence and esteem; but none precisely like him whose name was Kindness, and whose acts and utterances were all generous and charitable. If I were called upon to write his epitaph I would be tempted to paraphrase those beautiful lines of Lord Byron's, with which he closes his monody on the death of Richard Brinsley Sheridan:

Long shall we seek his likeness—long in vain,
And turn to all of him which may remain,
Sighing that nature formed but one such man,
And broke the die in molding Sheridan.

At this point Prof. J. J. McClellan played an organ solo: "Nearer My God to Thee," and President Grant read a telegram of condolence from representatives of the Idaho stake. President Charles W. Penrose was then announced as the next speaker.

PRESIDENT CHARLES W. PENROSE.

"Nearer My God to Thee," we have just heard on the organ, in music, but not the words. They are both very dear to me, and I feel in my heart that that is the position now occupied by our departed friend and beloved brother, Anthon H. Lund, who has gone from our presence and our gaze; but he has not gone from existence. He is in a sphere, as we believe with all our hearts,

which is nearer to God than that in which we live in the flesh. We can be very near to God while we dwell in mortality, and that was proven in the life and experience of Brother Anthon H. Lund. We do not believe that when he departed that was the end of his being. We believe that that noble spirit, many of whose great qualities have been touched upon here this afternoon, only in a slight way when we realize just exactly what kind of a man he was and is, lived near to God while here. Also that we can live pretty near to God while we dwell on the earth, if we have faith in God; and that kind of faith was in the heart and bosom of my dear friend and your dear friend, Anthon H. Lund. He lived near to God, not that his noble spirit departed from the body to talk with God, but the Spirit which proceeds from the presence of the Father to enlighten mankind, concerning the Author of their being, and His will concerning them, was with him day by day.

I know something of him by being closely associated with him in the work of the presidency with our beloved brother, Heber J. Grant, and before him, with President Joseph F. Smith. I was intimately associated with Brother Lund in the presidency of both these men of God, and I know that he lived under the influence of that divine Spirit by which we can draw near to the Author of our spiritual being and by which we can know something about ourselves, where we came from, what we are here in the flesh for, and where we are going to in that which we often call "the great hereafter." Brother Anthon H. Lund had the inspiration which comes from God, by which he lived and moved, day by day, and which was exemplified in those noble traits of character about which we have heard. I can endorse, and do endorse, everything that has been said concerning the greatness of soul of Anthon H. Lund. I not only lived with him and labored with him, but as has been expressed by some of my brethren, I loved him and he loved me; and I have the great consolation of knowing that he appreciated me as I appreciated him.

We were not the same kind of beings exactly. He was calm, quiet, methodical, sometimes lymphatic, and I am naturally hasty, quick, liable to be irritated, very sensitive in all my being, but he was calm and quiet and possessed all those nobilities of soul which have been briefly portrayed here today. But yet we were united, although in some things we were a little opposite in our nature and character; but we were not opposite in faith. We were not opposite in our endeavors to build up the kingdom of God, so far as our authority extended. We were united in spirit and in act. I thank God for my association with him, for many years, in the flesh, and I hope I shall be found worthy of being

associated with him and beings of like character when I too depart into the world that is beyond the veil.

My first intimate acquaintance with President Anthon H. Lund, although I had known something of him before, was in the year 1885 when, in company with President Daniel H. Wells, who was then presiding over the European mission, and I was there also on a mission, we traveled through Scandinavia; and in Copenhagen, I met Anthon H. Lund and became well acquainted with him for the first time. We traveled together in Sweden and Norway and had many splendid meetings with the Saints in those countries. They venerated Brother Lund. That was not his first mission there; he had labored in the ministry there before coming to this land. He was really the idol of the Scandinavian people and after being more closely associated with him in later years and being in his society, I knew that he was beloved, not to say idolized perhaps, by people of all races and countries that came to the presidency for advice and for help on many occasions. "He was beloved," as our hymn says, "beloved by all." I do not know that I ever heard anybody speak an evil word of Brother Lund, or ever say anything against him or his character or his doings. He was so loving and loveable that everybody sought his close acquaintance when they could have the privilege of enjoying it; and the poorest of the poor, no matter what country they came from, (but sometimes I thought especially, if they were Danish), could come to him and he would listen to their tales of woe and give them advice and counsel and comfort and send them away rejoicing. God was with him all the days of his life, so far as I know anything about them.

Several years later I traveled with him through Scandinavia and also witnessed again the devotion of the people, the Latter-day Saints particularly, of those countries, to Brother Anthon H. Lund. It was a blessing to them that he was chosen of the Lord through his servant, to take a prominent place in the direction and government and affairs of the Church. He was so well fitted for the post, and particularly, as I have remarked, to people of his own country and race, but as the servant of the Lord, he was the servant of the people. They had his faith and his hope and his charity, and those great gifts that have been spoken of here today were exemplified in him to the full, so far as human beings could have them. He had faith, full faith, in a true and living God. He had true faith in Jesus of Nazareth as the Son of God, the Redeemer of the world, the only begotten of the Father in the flesh, our Savior. He believed in him fully. He believed, too, in the Holy Ghost, the messenger from the Father and the Son. He believed in all the doctrines of the Church revealed in latter days through the Prophet Joseph Smith; and here I must

occupy a few moments in expressing briefly what I mean by that:

He believed the origin of man to be from Deity. He believed that the spirit of man was the son or daughter of God, born before coming into mortality, coming into the world after a design and for a purpose. He believed that when the spirit left the body it preserved its identity in the sphere to which it moved, and that that was a moving forward and upward, preparing for greater things, to come nearer to God and having closer communion with Him, but not at once going back into the divine presence, in the place which we call Heaven. "Our Father who art in Heaven" dwells there, and Jesus Christ went to Him, but not until the proper time after his departure from the earth. Well, Brother Anthon H. Lund believed in the sphere between death and the next movement upward, for he believed fully in the doctrine of the resurrection from the dead. When I sat by his bedside on the morning of his departure and witnessed his life slowly ebbing away, it made a very profound impression upon me, and to some extent a depressing effect. I saw him departing quietly into the great beyond, this dear soul with whom I had been so closely associated, day after day, in counsel—we two together attending to the business of the Church in the absence of President Grant, when he was away, and with him when he was here; and day by day for years we were together, in health or sickness, in joy, in peace. We enjoyed each other's company and attended to the business of the Church with a faithfulness on his part that will stand to his credit forever and ever. For I believe that a record is kept on high of the acts of men, and he will receive the reward for his great and noble efforts on the earth.

In subsequent years, when I was taking charge of the European mission, he came over on a visit with Sister Lund and his lovely daughter Eva, and we traveled through the Scandinavian countries as far north as Christiania together. Then Brother Lund and I went across the country to Bergen, where we transacted some important business in relation to the Church. He and his folks returned, and with Brother Andrew Jenson I sailed farther northward, as near as we could get to the north pole. In all these visits I had with Brother Lund I learned to appreciate those noble qualities that have been touched upon here, briefly, this afternoon. He was indeed a grand and noble man. He was a man of God, he was a servant of the Most High, and he lived for the truth and labored for the truth. He has gone to his rest. Is his body in that casket? Yes. But, is Anthon H. Lund there? Not by any means. Anthon H. Lund, with all those noble qualities exhibited through the flesh, lives

and loves in the sphere to which he has gone; and when the resurrection day shall dawn he will be alive and remain after, "in the morning of the first resurrection." The elements that composed that body lying in the casket, are eternal. He believed in that doctrine revealed through the Prophet Joseph. "The elements are eternal." They can be organized and disorganized, but they remain; they are imperishable. That which was before unorganized and has been organized, can be organized again; and the resurrection of the dead is simply the restoration of those fundamental particles that composed the human body and belong to each other, refined, beautified, glorified, made lovely after the image of the Son of God who is "the resurrection and the life."

I bear this testimony today because I know that if Brother Lund were here he would like to have it spoken of. He believed in these doctrines, perfectly; and I bear witness that they are true, and I do it for him, for his sake on this grand occasion. It is a grand occasion to see all these friends of our dear brother gathered in this tabernacle to do honor to his memory. He has left a noble family. I have been acquainted with most of them for a long time. Six noble sons will be the pallbearers on this occasion. Grand men, thank God that he has left such men, and a beautiful daughter, one of the most lovely of spirits that I have ever met with. And his wife, his dear wife, she traveled with him on his last visit to Europe, and I had an opportunity of learning something about her splendid character. May God bless her and revive her and heal her and comfort her and relieve her from pain. Now may the blessings of Almighty God rest down in power upon every one of his posterity, and may he know of their integrity, may he learn of their faithfulness, may he learn of their success. They have every prospect of success, each one in his own particular sphere, and they are all able and strong physically and mentally, and they will do credit to his memory, I am sure. Now may his peace be with them and abide in their home and in all that shall come from them, that the generations which are to come may rise up and call him blessed whom we honor here today.

There is no time for me to extend my remarks. I beg your pardon if I have exceeded the time limit. I rejoice in my association with this great man. I rejoice in the fact that I know that he loved me, and as I have said before that he appreciated me. As I sat there at his bedside when he was gently slipping away, and held me gently by the hand a long time, and kept pressing it, bidding me farewell, I did not understand his words but some of those around me, more familiar with him, his daughter and one or two others, they understood he was speaking of

his admiration of me. That was a great consolation to me. He declared that "every minute of our association" had been pleasant to him. I can say the same in regard to him, and I mention it now because it is in my heart and I feel thankful for it. I feel thankful for my close association with so obedient, kind, merciful, and charitable a soul as Anthon H. Lund. He was always, in his music, on the soft pedal; he was always on the kind side; he was full of forgiveness and mercy. These were with him, as well as justice and righteousness and truth. God bless his family and all pertaining to him, and God bless all this congregation gathered here today, guide us by the good spirit that he had when he was here on the earth with us, and may we emulate his noble qualities and be able to fit ourselves so that "in the sweet by and by," we may go where he is, associate with him again; and when the resurrection day shall dawn, that we also may come forth in the first resurrection and inherit thrones, dominions, principalities, powers and eternal lives for ever. Amen.

PRESIDENT HEBER J. GRANT.

I can endorse most heartily all of the splendid tributes that have been paid here today to President Anthon H. Lund. My association with him as been as intimate, I believe, as it is possible for mortal men to be associated together. He came into the Council of the Quorum of the Apostles at the time that Wilford Woodruff, George Q. Cannon and Joseph F. Smith were sustained as the First Presidency of the Church. Each of the remaining apostles, nine of them, and their counselor, Daniel H. Wells, were asked to write the names of three men upon slips of paper to send to the Presidency as to whom they would like to fill the vacancy caused by these three men being chosen to preside over the Church, and each and every one of those ten men, without consultation with each other, put the name of Anthon H. Lund on their slips of paper. From that day until today I have never heard a word, I have never seen an act, I know nothing either in public or private of the labors of Anthon H. Lund, but what has been worthy in every respect of a Latter-day Saint, worthy in every respect of a disciple or an apostle of the Lord Jesus Christ, to which office he was called. While I was in Japan President Lorenzo Snow passed away, and I said to my associates: "If President Joseph F. Smith shall choose as a counselor the wisest, the best informed, the most level-headed man, the one that in my judgment has the greatest fund of information and the most remarkable memory of any man in the Council of the Twelve Apostles to be one of his counselors, he will choose Anthon H. Lund;"

and it is needless to say that I was delighted when the news came that Brother Lund had been chosen.

One of the noblest traits of character in all the world is that of serenity, capacity to control one's feelings, and I believe those of us who are impulsive, who are hot-headed, who often have occasion to regret our hasty words, naturally admire men who, so far as we know, never say anything that there is any necessity to regret. Anthon H. Lund was wise in all the walks of life; in every position in which he was placed, whether in the educational line, in connection with the presidency of the Latter-day Saints university, whether as a regent of the state university, whether as the head of the Religion Classes of the Church, the head of two different temples, or one of the apostles, president of the Scandinavian or the European mission, or one of the Presidency of the Church, the chairman of the executive committee of a large business institution, no matter in what place or position Anthon H. Lund was ever placed, as near as I can judge with the limited ability with which God has endowed me, he measured up to the responsibility of that position. I appreciate the fact very fully that each and every member of the Council of the Twelve Apostles, that each and every member of the seven presidents of the seventy, that not only the presiding bishop, who has spoken, but both of his counselors and the patriarch of the Church, who is absent from us, would each have been delighted, had time permitted, to bear testimony of his individual love and esteem for and confidence in this man, the same as those of us have done who have been given the privilege of speaking here today. Upon occasions of this kind I sometimes regret that we do not have more time, that we are not educated to give more time to the expression of our feelings. There are so many things that come into our minds that we would like to say.

In answer to a prayer, a revelation was given to the Prophet Joseph Smith, while incarcerated in Liberty jail in Missouri, stating, in part, that no power on earth can withhold the spirit of the living God from flowing to those who serve him. We are also told in that revelation that man might as well stretch forth his puny arm to stop the Missouri river in its decreed course as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints; and God did pour down knowledge from heaven upon the head of this man, from the time he was a mere child when he embraced the gospel, to the day when he was called home to a glorious reward. We find recorded in the 76th section of the Doctrine and Covenants that those who serve God, who believe in Jesus Christ and are baptized after the manner of his burial, and who serve God, that they shall become even as Gods; and all those wonderful prom-

ises, contained in the 76th section of the Doctrine and Covenants, will be fulfilled upon the head of Anthon H. Lund.

In that marvelous prayer and revelation, section 121 of the Doctrine and Covenants, the Lord says :

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul."

No living man ever fulfilled the obligations of the priesthood and exercised the priesthood more perfectly in compliance with the word of the living God, as given to the prophet in Liberty Jail than did Anthon H. Lund.

I feel that the time has expired. Each and every one of us who has spoken here today would gladly have occupied the entire time telling of the nobility, of the integrity, of the devotion, of the humility, of the serenity, of the absolute justice, honesty and truth of this man whose remains lie before us. May God comfort and bless the heart of his bereaved widow. May he bless and inspire his sons and his daughter to emulate his example, to follow after the same, that they may have everlasting joy in the presence of God and our Redeemer with their beloved husband and father, is my prayer and I ask it in the name of Jesus Christ. Amen.

The choir then sang "The Lord's Prayer," music by B. Cecil Gates, dedicated to Professor A. C. Lund, director of the Tabernacle choir.

The benediction was offered by Bishop Franklin S. Tingey of the Seventeenth ward, Salt Lake City.

At the graveside in the city cemetery the Elite quartet sang "Jesus, I My Cross Have Taken" and the dedicatory prayer was offered by President Rudger Clawson.

Prior to the services the body lay in state in the tabernacle. During this time organ music was rendered by Professors J. J. McClellan, Edward P. Kimball and Tracy Y. Cannon.

CHILDREN OF ANTHON H. LUND.

All Born at Ephraim, Utah.

Anthony C., b. Feb. 25th 1871 m. Cornelia Sorenson.

Henry C., b. April 13th 1873 m. Julia A. Farnsworth.

Sarah Herbertha, b. June 19 1875 d. March 30th, 1876.

Herbert Z., b. Jan. 17th 1877 m. Emma Jensen

Canute, b. Sept. 9th 1879 d. Dec. 13th 1890.

Othniel R., b. Feb. 27th 1882 m. Mabel Hall.

A. Wm., b. Aug. 10th 1886 m. Josephine Brown.

Geo. Cannon, b. March 5th 1891 m. Helen Stilwell.

Eva Ann, b. April 11th 1893 m. Herbert J. Barnes.

BRIGHAM YOUNG GENEALOGY.

COMPILED BY SUSA YOUNG GATES AND MABEL YOUNG SANBORN.

(Continued from page 31.)

18. BRIGHAM⁵ YOUNG II, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹)
 Second son of Brigham Young and Mary Ann Angeli Young, was born 18 Dec., 1836, in Kirtland, Ohio. He was one of the Twelve apostles of the "Mormon" Church, having been ordained to that position by his father, 9 Oct., 1868, and holding it until his death, 11 Apr., 1904. He married first, Catherine Curtis Spencer, daughter of Orson and Catherine (Curtis) Spencer, born 2 Oct., 1836, in Middlefield, Hampshire Co., Mass.,

Children of Brigham⁵ Young II, and Catherine Curtis Spencer Young:

i. ALICE ROXY, b. 7 Aug., 1856, Salt Lake City, m. Charles R. Hopkins, 7 Feb., 1876; children: (1) *Catherine*, b. 2 Feb. 1877, S. L. City, Utah, m. Jack Mitchell; (2) *Elliott Richard*, b. 8 Sept., 1879, Frisco, Ut., m. Ella —; (3) *Ruth Miller*, b. 4 Feb., 1882, Frisco, Ut., m. Edward Spackman, d. 1918; (4) *Florence Alexander*, b. 15 Oct., 1884, Ogden, Ut., d. 17 May, 1885; (5) *Charles Lawrence*, b. 3 May, 1886, Ogden, Ut., d. 23 Apr., 1887; (6) *Alice Young*, b. 26 May, 1890, Butte, Mont.; (7) *Curtis Roswell*, b. 4 Jan., 1895, Butte, Mont.

53. ii. BRIGHAM III, b. 29 Dec., 1857.

54. iii. HOWARD ORSON, b. 12 Dec., 1859.

55. iv. LAWRENCE HENRY, b. 17 Aug., 1861.

v. MABEL ALEXANDRA, b. 3 Jan., 1865, Liverpool, Eng., m. (1st) Charles Paul Held, b. 21 June, 1864, Geneva, Switz. Children: (1) *Catherine Marie*, b. 29 Jan., 1891, d. 19 July, 1918, m. Clarence Rosville McFarland, children: (a) Robert Paul, b. 5 Dec., 1910, (b) Marjorie, b. 21 Sept., 1912, d. Apr., 1913; (c) Clarence II, b. 3 Apr., 1914; (d) Jane, b. 3 Oct., 1915; (e) Margaret Spencer, b. 1 Aug., 1917, all in Seattle, Wash. (2) *Charles Paul II*, b. 9 Apr., 1893, m. Madrid Cox, 15 Apr., 1916; (3) *Jean Clayton*, b. 11 Apr., 1895; (4) *Lawrence Bernard*, b. 7 Jan., 1898; (5) *Alice Mabel*, b. 24 Dec., 1903; Charles P. Held, d. 28 Oct., 1906, she m. (2nd) Edward Long, no issue.

56. vi. JOSEPH ANGELL II, b. 15 Aug., 1866.

57. vii. GEORGE SPENCER, b. 27, Apr., 1868.

viii. FLORENCE ELLEN, b. 4 Feb., 1871, m. (1st) Robert S. Bradley, children: (1) *Richard*, b. 1891, Salt Lake City, d. about

1916, m. Mae Howe; (2) *Marjorie*, b. 26 Dec., 1893, Salt Lake City; (3) *Wayne*, b. 9 Apr., 1899, Salt Lake City; m. (2nd) George B. Brastow; m. (3rd) Chas. A. May.

58. ix. *EUGENE HOWE*, b. 6 Oct., 1872; d. 2 Apr., 1903.

x. *CATHERINE CURTIS*, b. 10 Jan., 1875, d. 27 Aug., 1902, m. (1st) Harry Jennings, children: (1) *Priscilla*, b. 5 Nov., 1895, Salt Lake City, Utah, m. Arthur Taylor in 1914; (2) *Helen*, b. 5 June, 1899, Salt Lake City, m. Mr. Weidmon, 1919.

xi. *CORA AURELIA*, b. 8 July, 1879, Salt Lake City, m. James Rogers 1 June, 1898; children: (1) *Jay Alexander*, b. 6 Sep., 1901; (2) *Denton Spencer*, b. 9 Nov., 1905; (3) *Catherine Janet*, b. 1 Jan., 1920.

Brigham⁵ Young II, m. 1857 Jane Carrington, daughter of Albert Carrington, one of the Twelve apostles of the "Mormon" Church. She was born in Hamilton, Wis., 25 Feb., 1840; d. 11 Nov., 1905.

Children of Brigham⁵ Young II and Jane Carrington Young:

59. i. *ALBERT CARRINGTON*, b. 10 Oct., 1858.

ii. *MARY M.*, b. 11 Dec., 1861; Salt Lake City, m. John Lewis May, 29 Oct., 1887; children: (1) *Jean L.*, b. 26 July, 1888, Salt Lake City, m. Kate Clare Young, daughter of number 25 in this Genealogy, 4 June, 1917, children (a) Jack Young, b. 11 Mar., 1919; (b) Virginia, b. 23 Sept., 1920; (2) *Enid*, b. 11 Feb., 1891, Salt Lake City, m. Eugene Bush, 11 Feb., 1915, children: (a) Eugene, b. 21 Sept., 1915; (b) Bonnie May, b. 21 Aug., 1917.

60. iii. *JOHN WASHINGTON*, b. 16 Oct., 1864.

iv. *LUNA*, b. 18 Sept., 1868, Salt Lake City, Utah, m. J. Hal. Moore, 19 Dec., 1884; children: (1) *Leland Stanford*, b. 17 Sept., 1885, Salt Lake City, m. (1st) Sarah E. Brown, 3 Dec., 1906; (2nd) Nadine Barrett 8 June, 1915.

v. *LUTIE*, b. 25 Apr., 1870; Salt Lake City, m. Erin Brockbank, 12 Sept., 1890; children: *Arden Howard*, b. 24 Sept., 1894.

61. vi. *WILLIARD*, b. 4 Apr., 1874.

62. vii. *EMERSON*,

viii. *GAY*, b. Salt Lake City, d. infant.

Brigham⁵ Young II, m. Elizabeth Fenton, b. 1836 at Jacobstown, Burlington Co., New Jersey; daughter of Samuel Fenton and Henrietta (Mount) Fenton; she d. a number of years ago.

Children of Brigham⁵ Young II and Elizabeth Fenton Young:

i. *KATIE BELL*, b. 21 Dec., 1868, Salt Lake City, Utah, m. Charles Hermann Graft, 23 Dec., 1889; children: (1) *Mary Belle*, b. 27 Jan., 1891, Salt Lake, m. Paul M. Hirth; (2) *Kate*

Young, b. 5 Dec., 1893, Salt Lake City, m. Dr. Ernest A. Tripp; (3) *Henrietta*, b. 26 Oct., 1896, Salt Lake City, m. Weston H. Young, son of No. 25 in this Genealogy; (4) *Fenton*, b. 9 June, 1899, Salt Lake City, m. Ruth Stoddard Sexton, child: (a) Stoddard, b. 1920, (5) *Helen*, b. 28 Sept., 1903, Salt Lake, d. 1 Feb., 1912; (6) *Whitney Young*, b. 9 May, 1907, Salt Lake City.

- ii. *HENRIETTA CHOHAZIE*, b. 27 Oct., 1874, d. 29 May, 1911, Salt Lake City, m. Frank Swenson, child: Elizabeth, b. 9 Sept., 1902, Salt Lake City, Utah.
- iii. *FRANK F.*, b. July 11, 1881; Salt Lake City, Utah.

Brigham⁵ Young II m. 17 May, 1886, Rhoda Elizabeth Perkins dau. Jesse Nelson Perkins. She was b. 20 Mar., 1862, Bountiful, Utah.

Children of Brigham⁵ Young II and Rhoda Elizabeth Perkins Young:

- i. *JESSIE ALICE*, b. 15 Jan., 1888; Taylor, Arizona, d. 1920, unm.

Brigham⁵ Young II m. 7 Oct., 1887; Abbie Stevens, dau. Walter and Abbie Stevens. She was b. 27 May, 1870, Holden, Utah.

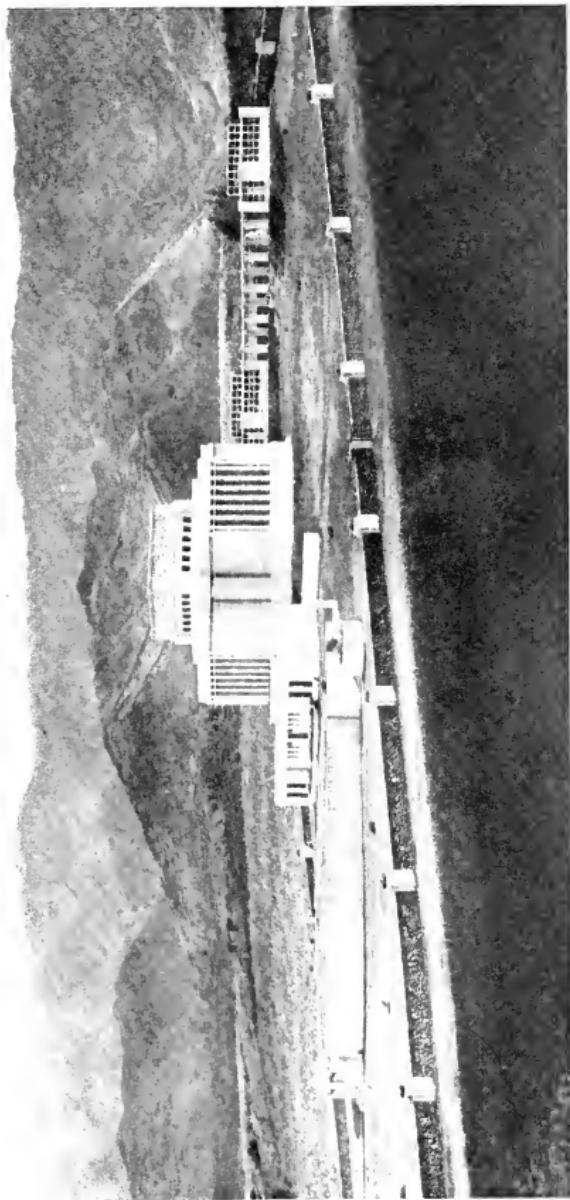
Children of Brigham⁵ Young II and Abbie Stevens Young:

- 63. i. *WALTER S.*, b. 10 July, 1888.
- ii. *KLEA*, b. 8 Apr., 1891, Colonia Juarez, Mexico, m. 28 Dec., 1909, Lehi Junius Foutz, children: (1) *Walter Junius*, b. 28 Sept., 1910, Fruitland, San Juan Co., New Mexico; (2) *Klea*, b. 15 June, 1912, San Juan Co., New Mexico; (3) *Stuart R.*, b. 30 Aug., 1915, Farmington, San Juan Co., New Mexico; (4) *Stanley*, b. 9 Sept., 1917, Farmington, San Juan Co., New Mexico.
- iii. *KLARA*, b. 7 Dec., 1894, Fruitland, San Juan Co., N. Mex., m. 22 June, 1917, Silas Levell Cheney, b. 11 Jan., 1893; children: (1) *Douglas Levell*, b. 2 Apr., 1918, Salt Lake City, Utah; (2) *Bruce Young*, b. 23 Jan., 1920, Provo, Utah.
- iv. *GLADYS*, b. 8 Nov., 1896, Fruitland, San Juan Co., N. Mex., m. 17 June, 1920, George Chester Knight, b. 25 Apr., 1893, Kamas, Utah.
- v. *MARION*, b. 15 Jan., 1899, Fruitland, San Juan Co., N. Mexico.
- vi. *BRIGHAM*, b. 21 Nov., 1900, Fruitland, San Juan Co., N. Mexico.
- vii. *VERA*, b. 5 Nov., 1902, Fruitland, San Juan Co., N. Mexico.

Brigham⁵ Young II m. Helen Armstrong.

Child of Brigham⁵ Young II and Helen Armstrong:

- 64. *JOSEPH ANGELL MOSES*, b. 20 Mar., 1891.
(*To be Continued.*)



THE TEMPLE OF THE LORD IN HAWAII

See page 141

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

JULY, 1921

THE FIRST PIONEERS AND THE INDIANS.

*An Oration delivered at the Pioneer Celebration held in
Emigration Canyon, July 24, 1911.*

BY JUDGE LE GRAND YOUNG.

We are standing here on historic ground. Here in this spot 64 years ago today a company of stalwart looking men with but three women camped for lunch and to rest their tired horses before passing on to that spot which they believed prophetic foresight, and it seemed destiny, had fixed for their future home. After their short and humble meal was over, they took up their line of march, and had there been anyone present in the valley of the Great Salt Lake besides these emigrants, they would have witnessed an unusual thing. Perhaps there were spectators, but if so it was the wild wolf or possibly his almost equally wild and untamed neighbor, the Indian of the desert. The unusual thing I have above referred to as the wagons and teams of these same travelers, as they emerged from what seemed to be the side of the mountain and were now slowly wending their way across the then sunburned waste that separated what has been since known as Emigration Canyon, from the little stream of water now called City Creek that meandered its way in its bed over the parched and cracked land that is now the site of Salt Lake City.

The few savages that perhaps might have witnessed this then strange sight, could they now tell their story, would say that the emigrants that accompanied these moving wickiups made their first camp, forming their wagons in a circle, in a spot not far from where now stands the city and county building, or to be more exact, on the bank of that little stream above mentioned about 20 rods east of the junction of Main and Third South Streets.

The Indians would also tell us that these newcomers were not idle fellows; on the contrary, for they soon fell to work diverting the little stream from its ancient channel and spreading it over the dry hard earth so that a plow could be made to penetrate its hardened surface.

The Indians were at that time numerous in this region. The two great tribes, of this intermountain basin, the Utes and the Snakes, had been and still were at war. The white men of whom we are now speaking well considered the situation. Many of them had been raised in an Indian country and some of them knew well the Indian character; and they all well knew that if hostilities were kept up between these warring tribes that these few emigrants would be either forced to abandon their new home or stand the chance of many of their number being massacred and possibly all annihilated. So that every encouragement looking toward peace was given to these Indians. Brigham Young, of whom President Millard Fillmore once said, "knew more of the Indian character than all the rest of us put together," was the head and front in these peaceful negotiations. He it was who talked with the head men of both of the tribes, and he it was who had the good sense not to side with either faction, but to maintain a strict neutrality and judicial position between both. It was he who made the laconic but wise observation that it was cheaper, as well as far more humane, to feed the Indians than to fight them. So with these statesman-like views as his guide he invited the Indians to counsel with him, he gave them of the white man's scanty supplies the things that the Indians most prized. In this way and most of all by proving to them that he was always their friend, and that they could implicitly rely upon his word, Brigham Young soon became to these Indians the great white chief and in time of trouble their main adviser.

Thus by this influence these two warring nations had been induced to cease hostilities and to come together in a mutual meeting upon that half neutral ground upon which is located Salt Lake City, to make terms of settlement and finally to smoke the pipe of peace. At the time of this meeting the wickiups of the Snake Indians were on the north branch of City Creek, near what is now called the Temple block; while the Utes were camped on the south tract of that stream near the place on which now stands the city and county building.

Late in the day, along in the autumn of the year the chiefs and head men of the Indian nations began to gather at the place that had been designated for the purpose of making terms of peace. A large circle was formed by the Indians in the open air, no wickiup being large enough to accommodate this numerous gathering. Washakie, the great war chief of the Snakes, at

that time a stalwart Indian of about 35 years, with Bear and several other minor chiefs accompanied by numerous warriors, young and old, decked in their native war paint, with feathers and plumes, occupying the north part of the circle, while the Utes lead by Ovapah, corrupted by the whites into the name of Walker, with Peteetneet, Wanship, Timpanogos, Tintic and others of the Ute warriors, dressed in the same warlike manner, occupied the south side of the circle. Ovapah, or as the whites called him, Walker, was without doubt the boldest and probably the ablest Indian in this intermountain region. He had invaded the homes of the warlike Sioux and the dread Cheyenne and in a pitched battle conquered them in the land of their own campfires; he had beaten and practically annihilated the adult members of the Piyeat tribe and taken captive and sold into slavery their children. He fought with the Navajos in his own desert land and crossed their desert and invaded southern California going into the very homes of the ranchers driving away their horses and killing their cattle, until his name was a terror in that country. So strong was their enmity against him and so bitter their remembrance that upon the arrival of the white men in this then Mexican territory, these same California ranchmen offered a reward of \$1,000 for Walker's scalp. He had now been at war with the Snake Indians, and after a long and sanguinary but doubtful conflict, was now, contrary to his instincts, about to smoke the pipe of peace.

No other influence but that of Brigham Young or some other powerful character could ever have induced this wild son of the desert to have entered into any kind of meeting where peace was its object. Washakie, the Snake chief, while a brave and resolute man, was not so desperate a character or so inclined to bloody deeds as was his great enemy, the Ute chief, so the main difficulty had been and was to get the latter to meet the former on this occasion. When this important and solemn ceremony was about to begin, a little episode took place that, but for certain conditions, would have brought this peaceful meeting to a bloody close. A young Ute Indian, a sort of a fighting chief whom the white men called John, because they could not remember his Indian name, came into the peace circle a little late. The entrance on the east was close by where Washakie and Walker were sitting. As John passed, his buckskin hunting shirt was blown aside revealing a tomahawk hidden in the skirt of his shirt. Washakie spied this forbidden weapon, and from his seat like a flash jumped and seized the tomahawk and threw it over into the sagebrush as far as he could. In an instant every warrior was on his feet and in an excited manner loudly talking and gesticulating; Walker and Washakie among the rest, the latter exclaimed, "The next time he

does it, I bury it in his head." Had they been armed, a bloody battle would have ended this intended pacific gathering. Luckily, however, the rules of peace or rather of war had not been violated except by this one impetuous young Indian, and he had to smother his rage and chagrin and the rest of the Ute tribe their wounded pride. This for the reason that the rule was inexorable that no warrior could appear in an assembly the object of which was to smoke the pipe of peace, with any kind of a weapon on his person. This being the rule the violator could receive no less punishment than that which had been inflicted. Indeed, it is to be wondered at that Washakie did not bury the hatchet in the Indian's skull, as he threatened he would do, if such an act was repeated.

After the excitement incident to this scene had passed away, the Indians again assumed their sitting posture on the ground and with the pipe burning the mountain larb, by the Indians used in the place of tobacco, commenced its peaceful round, beginning with Washakie, thence down the side on which the Snake Indians sat, then back to Walker and down to the last Ute Indian. No one spoke, not a sound was made but a dignified, not to say, sullen silence prevailed. After this solemn ceremony was over, the Indians betook themselves to their wickiups and to their night's repose.

This was the final, the last gathering on this neutral ground of those children of the desert. This ended their long war and proved to be all that the white man hoped, the beginning of the end of Indian warfare in this country.

Before entirely leaving these Indians, it might be of some interest to you all to spend a few minutes more upon the lives of those two leading actors in this Indian drama.

The facts are that the history of nations is but little more than the lives of a few important individuals. What would the Hebrew nation be without its Noah, Abraham, Jacob, Moses, David, Isaiah, Jeremiah and a few others of the great men of Israel? What would Greece be without Homer, Eschylus, Sophocles, Plato, Aristotle, Alexander and a few more like names? Where would be the interest in Rome with Julius Caesar, Virgil, Brutus, Cato and that class left out? And so we might, had we the time, go through every leading nation and eliminate a few names and the lives of these nations would be uninteresting; possibly with such names left out the history of these nations never would have been written.

In our own nation if we were to strike from its records the names of Franklin, Washington, Jefferson, Adams, Monroe, Hamilton, Madison, Lincoln, Emerson, Hawthorn, Lowell and a few dozen more, our history would not be worth reading. So, too, with our savage nations though little can be said for or of

them, that little is simply a history of their leading men. And this, too, because there is a mystery that hangs over these Indian nations and for that reason, if no other, the lives and habits of the few names we have, are, and always will be important.

Washakie went on to a reservation and died there. He became an object of pity as have been many of his white brethren by the use of too much alcohol. He was a man of a good deal of character; a large, powerful man, and in a hand to hand encounter he probably would have been much too much for his great enemy Walker. But when it came to handling a body of men or leading an Indian fight, Washakie was no match for the wily Ute chief. Walker died about 1855. He was engaged, it is said, in a war dance and became greatly excited and struck himself with such force in the breast that he broke a blood vessel and from the effect of this he died.

Walker was of a cruel and bloody nature. It is said that his mother went blind and became quite helpless and a great burden. One night her wickiup took fire and burned. She perished in the fire and it was generally believed among the whites that her bloody son or some of her other equally wicked sons, for she had ten, was the author of her destruction.

The treaty before spoken of is unchronicled and generally overlooked, but it is not unimportant. Probably no other event in the early history of this state has borne greater fruits. From the hour that that silent assembly of red warriors passed that little token of future peace, there have never been any hostilities between the Snake tribe and the Utes. They were after that guilty of many breaches of peace with their white brethren, but none with each other that assumed any tribal importance.

By this the white people of Utah were relieved of very great solicitude and anxiety. It was trouble enough to treat with savages when they were engaged in a general condition of peace with one another, but when they were on the war path all intervening temptations either for plunder or for imagined wrongs would or might induce these warring factions to visit such wrongs on the unoffending whites. It was difficult enough and dangerous enough to pioneer a new country infested with savage Indians when in the best of moods.

As I before stated, this is historic ground. Here, a few feet from where we stand is the old Indian trail that led to what was known as Fort Bridger and before Bridger went there probably generations before it was known as the trail that led to the Uinta country and the Crow country, the latter lying further north and east. It is the same old trail that the fated Donner party and President Young and the Utah pioneers followed nearly two-thirds of a century ago; down Echo canyon, up East canyon

over the Big mountain and then over Little mountain, the latter not far east from where we are today.

Over this historic road for years and years came the great trains of emigrants on their way to the golden shores of California and just below here in Salt Lake City these same emigrants camped to rest their weary teams and to refresh themselves from their long and tiresome journey. On this road passed great schooner wagons, those great white ships of the western desert, carrying their loads of merchandise for the wants of the people that had made this territory their home. Here, too, passed the weary handcart men and women on their way to what they hoped and believed to be a veritable Zion, and here too came the pony express galloping by with little bags of precious mail on its way to the Pacific ocean. Here, too, came that great army of the United States, dragging their cannon and munitions of war that they had pulled more than 1,000 miles, the remnant of which same army passed back over this same trail to the nation's defense, that nation so sorely in peril and that too through the action of some of the same men who were active in sending the army to this then territory. After all these years, well might we pause here, well might we ask, where are those emigrants whose faces were turned toward the setting sun, who camped for a few short days to rest from their long and tiresome journey before again taking up their line of march to the golden sands of California? Where are the drivers of those great prairie schooners loaded with the chosen merchandise of eastern lands? Where are those brave men and noble women who risked all for their religion's sake, who pulled handcarts or drove oxen over a thousand weary miles of the dry and dusty plains of Colorado, Wyoming and Utah? Nay, most of all, where are those brave men and braver women that pioneered this country, who faced hardship and threatened starvation in this dreary sagebrush wilderness, and by their industry and courage made possible all that we now enjoy. We might wait in silence, but the answer in every heart is that with a few exceptions they are entombed in the graves and sepulchers of mortality.

But a few years ago came a change over this old pioneer road. Through great work at immense expense a road was built through the adjoining canyon on the south and some further north, and while these roads were longer, they were less difficult. This new road south of here constituted the general highway of the people of Salt Lake City to the east for very many years, then eventually a railroad reached this territory, the iron horse made his appearance on those great iron rails. These have become our navigable rivers, doing away with all old ways of travel, leaving this old canyon to comparative solitude.

Years rolled on, the old emigrant trail and pioneer road was overgrown with new young timber and was almost forgotten. Indeed, Emigration Canyon seemed to remain only in name. Thousands of our citizens had never been in it, boys and girls had grown up to manhood and womanhood in the state of their nativity at a distance of but a few miles from this old trail who had never seen it or had never been in the canyon through which it passed, and know nothing of its early history.

And now there has another change come upon this old historic ground. The electric railroad has been built connecting the city with this pioneer canyon, bringing its places of resort, its cool mountain airs, within easy reach of every hamlet in Salt Lake Valley and the solitude of this old canyon is again broken by the call of men and women, the merry laugh of children, and by the whistle of the passing trains that hourly ply between the head waters of this canyon and Salt Lake City. With all this history back of it, what may we not look for in this beautiful place? What is its future? What may it become as time rolls on and the great city beneath it grows into a metropolis. May we not promise for this canyon something worth while? Is it too much to say that it shall become the summer home of thousands? Shall the dream of old man Killion, who lived at the foot of little mountain, be realized when he said that he saw the future and that this canyon should be the home of thousands, and gardens and the trees should be their husbandry? Will Salt Lake City be what the late Brigham Young is claimed to have said it should be when he declared that its center should be where Liberty park stands and Big Cottonwood should be a suburb? Will it not be what Chas. Francis Adams said it should become, the greatest of intermountain cities and equal to any west of Chicago. Let us hope that these predictions are to come true, and let us be among those who are ready to help make them. As was once said by the then mayor of Salt Lake City, some twenty years ago: "This is the best climate in the world, the best location in America. We never experience very cold winters and if too warm in summer our canyons with their cool nights are within a day's reach." He might have added had he lived until now, "an hour's ride."

Your humble friend cannot boast of having traveled in foreign lands, he has not seen the vine clad hills of Normandy, nor has he seen the sunsets in Southern France, nor has he gazed upon the verdure of old Italy, nor traveled upon the bosom of the classic Rhine. But he has traveled considerably in his own native land, than which surely there is none greater, and as he stood one evening on the mountains just east of Salt Lake City looking westward over the beautiful valley of the great Salt Lake, just as the declining sun sunk into the bosom of the dead sea of the

west, throwing its golden light in gorgeous splendor into the fleecy clouds far above in that ever changing horizon, covering with glory and gold yon gray haired giants of the Wasatch, he thought then he had never before witnessed such a beautiful sight or a more inspiring scene.

A country with our lakes, our beautiful valleys, our great mountain ranges and our life giving canyon air, our mineral and agricultural wealth, has a right to speak of its natural resources. And no country in so short a time with no greater population has produced greater men or nobler and more beautiful women. And with all these advantages, and being within the fold of the greatest republic the world has ever seen, with freedom's flag waving over us, may not our state go marching on, doing its full part in the destiny of this great nation? May we not predict that her great principles of human liberty, those principles that are ever near to our hearts, shall be strong in this mountain state, and shall be spread wider and wider till the divine principles of freedom shall find a willing foothold in every downtrodden nation, till all shall say that the principles of which the Americans are the discoverers are not alone for them, but are the common heritage of all?

EARLY "MORMON" SETTLEMENT IN ARIZONA.

BY COL. JAMES M. MCCLINTOCK, ARIZONA STATE HISTORIAN.

An address delivered at the Maricopa Stake Conference, Mesa, Arizona, February 6, 1921.

It has fallen to my happy lot to be engaged in the writing of a volume which will probably bear the title: "Mormon Settlement in Arizona." This volume will soon be published by the state as part of the official history of Arizona.

The task has been a very pleasant one. It is little less than remarkable, in fact providential, the way in which this undertaking has developed. Assistance has come from the Church offices in Salt Lake City, and valuable service has been rendered by LeRoi C. Snow, who has devotedly and with great care and accuracy gathered, filed and indexed much of the data for my use.

This closer touch with your people has given me even a broader view of the notable achievements of the Latter-day Saints. I appreciate this opportunity to personally review some of these accomplishments before this splendid congregation, some

of whom are numbered among the original pioneers, and many others the descendants of those noble men and women.

The history of the people associated with the "Mormon" Church is the history of a people almost wholly agricultural. I believe that few of you appreciate that members of your Church settled not only the greater part of the agricultural localities of Arizona, but actually made the first Anglo-Saxon agricultural settlement within Arizona. We have a report, entirely outside of the Church, of the coming of a "Mormon" emigrant party to the historic old Spanish Pueblo of Tubac, in 1852, and of the stay of the party at that point for a season, at the invitation of the Spanish commandante, for the development of certain agricultural lands. It is even possible that descendants of this party would be there today, had Tucson not protested against the appropriation of water alleged to belong to the fields of the Spaniards farther down stream. Still ahead of any other Anglo-Saxon settlement is the story of Littlefield, in the extreme northwestern corner of Arizona, on the site of the frontier settlement of Beaver Dam, where plows were held by "Mormon" farmers as early, possibly, as 1863, when Henry W. Miller was called to head a missionary settlement on the Virgin.

In passing, it might be interesting to many of you to make statement of the fact that, counted as people of Anglo-Saxon derivation, the "Mormons" were first in the agricultural settlement of Wyoming, Utah, Idaho, Nevada, Colorado and southern California.

"Mormon" settlement was widespread in the harsh days that followed the exodus from Nauvoo. It was interesting to me to find that one of the honored pioneers of Mesa, George W. Sirrine, was a passenger on the famous ship Brooklyn, which sailed into the harbor of San Francisco late in July, 1846, bringing 358 passengers, mainly Saints from New York. This party, law-abiding and industrious, participated in the changing of the Mexican hamlet of Yerba Buena into the new city of San Francisco, and true to type, established the agricultural colony of New Helvetia, in the San Joaquin valley.

In this connection, let me interpolate that the settlement of San Francisco, away back in May of 1776, was by a company of Spanish soldiers and farmers from Tubac, Arizona, led by Captain Juan Bautista De Anza, who, the previous year, had broken the first road from Sonora into California.

The southern California settlement referred to was that of San Bernardino, made in 1851, by about 500 individuals from northren and central Utah, led by Amasa M. Lyman and Charles C. Rich. In the purchase of the necessary land Sirrine had an important part, for he delivered at San Bernardino the first of

the purchase money, brought by him from San Francisco in an old boot, the mode of carriage due to fear of possible robbery.

Of largest importance in the history of Arizona is the memorable march of the Mormon Battalion, recruited in Iowa to aid in the conquest of California, and hurried westward by the southern route to the Pacific. This battalion broke its own road from the Rio Grande westward. It entered the present Arizona at a point near Douglas, passed down the San Pedro river, leaving that stream not very far from where the "Mormon" settlement of St. David later was established. It captured Tucson, and rested for a very brief period in the Pima villages, hardly more than 20 miles southward from Mesa. Then it marched on, down the Gila and across the Colorado deserts, till the western ocean terminated one of the most memorable military expeditions known since the march of the ten thousand of old. In the membership of this battalion were many who were prominent later in the settlement of Arizona. Among 31 who settled in Arizona might be named Rufus C. Allen, Reuben W. Allred, Henry W. Brizzee, George P. Dykes, Edward Bunker, Christopher Layton, Philemon C. Merrill, James Pace, Henry Standage and Lot Smith. Dykes, the first Battalion adjutant, died in Mesa, as did Brizzee and Standage. The last-named kept a remarkable diary of the expedition, now in the possession of the state historian. Layton became the first president of St. Joseph stake. Merrill, the second adjutant of the battalion, was a member of the party that settled Lehi, near Mesa, and led later in the settlement of the San Pedro valley. Lot Smith, one of the historic characters of the Church, spent much of his life as a missionary among the Lamanites of northern Arizona, and by them was killed.

The time of the disbandment of the battalion was the time of the discovery of gold in California. About a half dozen of the discharged soldiers were present at Sutter's Fort when the first golden flakes were found in Marshall's millrace. Some of them remained for a while, to secure funds that might help the struggling pioneers of Salt Lake valley, but nearly all, within a few months, turned their backs upon the golden sands, to journey to their people and to the exercise of their faith—a remarkable demonstration of the hold that faith had upon them.

I do not know that it is appreciated that in the early "Mormon" State of Deseret was included the whole of the present State of Arizona. In his all-embracing vision, Brigham Young saw the establishment of a haven for his people where single government would include the entire watershed of the Colorado river, reaching from Montana to Mexico and from the Rocky mountains to the Sierras with an extension to the southwestern

seacoast that took in the shores of the Pacific from about Santa Barbara down to San Diego. It was a great vision, well worthy of the great man who based his plans upon it, but it could not be made reality.

A very important feature of south-western history, little known and less appreciated, is the fact that Arizona once owned what is now the southern part of Nevada. When New Mexico was ceded to the United States, that territory was outlined as having a northern boundary on the 37th parallel of latitude, reaching westward as far as California. When Arizona was created out of western New Mexico, this same northern boundary remained. The northwestern corner of the state was organized into the county of Pah-Ute, the extreme southern point of present Nevada being in the county of Mohave. From Pah-Ute county to the legislature came a number of distinguished pioneers, including Andrew S. Gibbons, Octavius D. Gass and Royal J. Cutler. Gass and Gibbons in 1868 traveled to the fifth session of the Arizona legislature, at Tucson, in unique manner, floating from Callville down the Colorado in a 14-foot boat to Fort Yuma, where conveyance was taken to the territorial capital.

Nevada acquired the section south of latitude 37 by virtue of an act of Congress, fully accepted by Nevada in January, 1867. It may be remembered that about the same time Congress took a 60-mile strip from Utah and added it to Nevada.

Arizona tried to hold possession of the northwestern district until 1871, in this having the strongest of support from the "Mormon" settlers of the Virgin and Muddy districts. In 1869, the Utah legislature organized the disputed district as Rio Virgen county, with Joseph W. Young as magistrate and Royal J. Cutler as clerk of the court. Considering taxes of the present day, it is worth mention that the total tax levied for the year was \$180.29.

Considering the lower Nevada point as a part of New Mexico, and therefore of Arizona, the first of the faith to make settlement in Arizona were missionaries sent to the Indians in and around Las Vegas as early as June, 1855. One of these missionaries was Benjamin Cluff, later a prominent resident in the Gila valley, but names that are borne by Arizonians frequently are found in the lists of these earliest pioneers.

In December, 1864, a start was made upon a most ambitious project, that of providing a new inlet for Deseret, this by way of the Colorado river. Callville was established by Anson Call, agent for the Church presidency, and an attempt was made to make that a port of entry. The trans-continental railroad through Ogden made this southwestern route unnecessary, so Callville was abandoned within a few years.

Settlement in the Nevada point, mainly on the Muddy, be-

gan January, 1865, embracing St. Thomas, St. Joseph, Overton and other villages.

With transfer of the region to Nevada, with added taxes, and generally unfavorable political conditions, both the Muddy and Virgin villages were abandoned, the exodus back to Utah beginning late in December, 1870. At the time, the southern Nevada point had a Church population of 1,250. The office of the Arizona historian lately received a veritable treasure—a large photograph of President Brigham Young and a numerous company, in picnic at the mouth of the Virgin, in March, 1870. During the fall of the same year, President Young directed the establishment of Kanab, and then traveled down the Paria to the Colorado. It was clearly evident that he was planning the routes of southern migration afterward taken by his people in the settlement of the southwest. Arizona has had visitations by all the Church presidents except Joseph Smith and Lorenzo Snow.

I cannot make more than passing reference to the pioneering period of northern Arizona, to the work among the Indians, led by that matchless old leatherstocking of the west, Jacob Hamblin, with Ammon M. Tenney, the Gibbons family, and a score or more of others, who offered their lives, if necessary, toward the betterment of a rude and unappreciative people. Those expeditions started as early as 1858, when Hamblin was leader of a party sent to the Hopi Indians, who, it was claimed, were of Welsh descent. They are not. An especially notable trip was that of Hamblin in 1862 when he crossed the Colorado below the Grand Canyon and returned by way of the Ute ford, 35 miles above the mouth of the Paria. This was the first journey around the Grand Canyon ever known to have been made. The last of which we have record was made last fall by Governor and Mrs. Campbell, in an automobile, on very much the same route. The road still left much to be desired.

The Ute ford mentioned is the same known as the Crossing of the Fathers, used in 1776, by the Franciscan friars. Escalante and Dominique, who had started from Santa Fe for Monterey, California, and who, after exploring Utah as far as Utah Lake, and down the Santa Clara to the Virgin, had turned back, possibly dismayed by Indian accounts of the dangers that lay ahead in the crossing of the deserts. It is simply impossible in a brief address of this sort to recite, even in partial measure, the story of the hardships and heroism that attended this stage of southwestern history.

The first definite attempt of the Saints to settle in the valleys of the present Arizona on any large scale was by the Haight

party from Salt Lake City, which in the summer of 1873 turned back from near Grand Falls.

A larger and somewhat sturdier expedition, headed by Lot Smith, Jesse O. Ballenger, George Lake and Wm. C. Allen, started from Utah early in 1876, the first party reaching Sunset Crossing on the Little Colorado, March 23, 1876. There were established four settlements, best known as Brigham City, Sunset, Obed and St. Joseph, but only the last at present has existence.

The settlement of the Little Colorado moved farther and farther upstream and had a stem in Snowflake that reached down into the mountains to the southward and eventually continued to the Gila Valley. St. Johns has a especially interesting history. A score of agricultural villages were established above that point and over into New Mexico. The old sawmill erected at Mt. Trumbull to secure timbers for the St. George temple, was brought to a point near Mormon Lake, southeast of Flagstaff, there to do its part in the upbuilding of the new communities. The history of the Little Colorado settlements seems to have been one especially filled with struggles against the ravages of the river, in which irrigation dams were of little avail.

The larger settlement of central Arizona dates from an expedition led by Daniel W. Jones that left Nephi in September, 1875, and found a good valley around Phoenix. This same party passed on to do exploration and missionary work in Mexico. In the following January by the western route, a party of 83, led by Jones, crossed the Colorado and, March 6, 1877, established the present settlement of Lehi, where much successful work was done toward the conversion of the Indians, Mesa was founded by Latter-day Saints from Bear Lake County, Idaho, and Salt Lake County, Utah. They were led by Charles Crismon and George W. Sirrine of California history, and Francis M. Pomeroy, a pioneer of '47. They arrived at Camp Utah, on the site of the present Lehi, February 14, 1878, and soon thereafter started the re-opening of a prehistoric canal, through which water was led to the present Mesa townsite in October, 1878. About that same time were started the first houses upon the Mesa, those of the Pomeroy's, Sirrine and Chas. H. Mallory.

The townsite was located by T. C. Sirrine in May, 1878, and there was an incorporation July 15, 1883. The postoffice had the successive names of Hayden, Zenos and Mesa.

I esteem as personal friends the early presidents of this stake. Alexander F. McDonald was one of the most remarkable preachers I have ever heard, full of fire and of devotion and energy in behalf of his people. Chas. I. Robson was a sturdy English character, who had been proven in the early days of Utah, when

he started the first paper factory known in western America. Collins R. Hakes, who succeeded to the presidency in 1894, was a devoted churchman and an executive of very practical sort.

The Gila Valley settlement is one of the few that seems to have been made without direct instructions from the Church. The first "Mormon" residents drifted over from Forestdale and another party came southward from the lower Little Colorado, following a report made by three scouts, George Lake, Andrew Anderson and George Skinner. Its early destinies were under the charge of Christopher Layton, a man of true pioneer stamp, eminently well fitted for the task of rough-hewing the foundation of a western community.

The settlement of practically every "Mormon" community in the southwest included hardships and privations that would have been deterrent to any, save people who came backed by a strong church organization and by a faith of the most substantial sort that included good works in its expression. The plenty known by the "Mormon" towns of today has been founded upon poverty and hard work. In every one of them there has been a vision that was the transformation of the sage brush plain into a garden. Some of these visions have not come to pass, for nature herself has prevented, possibly with the development of sturdy character that in itself has been an asset to the state. But in other cases, notably at Mesa, have arisen cities of wealth and homes of luxury, founded upon this same substantial faith.

The Latter-day Saints of Arizona undoubtedly were wilderness breakers—possibly, also, they have, by precept and example, served to a degree in breaking a wilderness that may have needed plowing and seeding for the growth of moral principle and of civic development.

APPRECIATION OF GERMAN "LESSONS IN GENEALOGY." In a letter recently received by Mrs. Gertrude Baird of the Genealogical Society of Utah from Johannes Lach, Elberfelderstr 37, Berlin, N. W., Germany, is stated the writer's appreciation of the German translation of "Lessons in Genealogy" issued by the Genealogical Society of Utah and translated into the German by Mrs. Baird. He said that he obtained possession of the book by chance and had read it through with great interest and profit for as he say sthe right compiling and recording of German family genealogies is of great importance to the Church members in that land . He wishes also to know if any are interested in his family of Lach, and if so he would appreciate a word from them.

SOMERSET HOUSE.

The following interesting description of Somerset House, London, has been sent us by Harold H. Jenson who is doing missionary work in England:

The genealogical record office of England and Wales is Somerset House, London, noted the world over as a center where dates of births, marriages and deaths since 1837 can be found. The writer had always wanted to visit the place to see the wonderful index system and manner of record keeping, and a dreary rainy afternoon found him with many others waiting in line to see Mr. A. W. S. Cowan, who has charge of the public research room. After a long wait a pleasant faced man greeted me and we were soon in deep conversation.

Mr. Cowan's own story describes best the work of the organization, which from his conversation was as follows:

"Somerset House now has approximately 137,865,459 entries in the many record books and there is only room enough left for five more years of records; then new facilities will have to be found. The building itself is historic for in olden days it was the headquarters of the Royal Academy. Later Joshua Reynolds occupied this very room with students. The records on file contain all the marriages, births and deaths in England and Wales since 1837, and even some records before that time. For instance, the old Quaker records are here, containing the marriage record of William Penn, founder of Pennsylvania, the congregation signing as witnesses. We also have a record of marriages performed by ministers, who in the Eighteenth century were placed in prison in Fleet street to be held till they paid their debts. To pay the same they employed men to solicit trade for them, performing many illegal marriages. Some of the aristocracy have only these records to prove their heirship.

"Somerset House came into existence when the Non-conformists objected to being compelled to be married in the Church of England, which alone kept the parish records. Hence by act of Parliament the central record office was established. At the present time every registrar's office and church is required by law to send copies of all births, marriages and deaths to our office for filing. A triple index is then made in ink, and alphabetically arranged. One copy is filed here; one in the British museum, and one for safe keeping in the vaults. Two duplicate copies are also kept. People pay a shilling a name, filling out a blank giving their full Christian names and surnames; date of birth, marriage or death and period to be searched in

case the exact date is not known. The time must not be longer than five years. The father and mother's full names are also given, after which the applicant is assisted by an attendant to find the name wanted in the index. The attendant then goes into the vaults and finds out the particulars. Under no consideration is anyone allowed in the vaults, which are guarded day and night.

"We have found ink more lasting than typewriting therefore all our records are in ink, but a new machine has been invented which makes a lasting impression which we now are beginning to use. We are at present completing the indexes of men killed in the war. The officers' record is already published in book form. This is some task, as there were 1,000,000 Britishers killed. You ask, do records always come in on time? They certainly do, and immediately, as the law provides severe punishment of negligence. The office is kept going by the government and Bernard Mallet is registrar general. It is interesting to note that all records of births are kept in red books, marriages in green and deaths in black. As a touch of humor we say marriages are in green, because the parties thereto are so green. Life can also be divided into three great divisions, which we call 'hatches, matches and dispatches.'"

Mr. Cowan was greatly interested in knowing that the Church had a genealogical society. He said the plan was a splendid one, and he believed would result in great good. In fact, he pointed out that the United States needed such an organization or department, because he said records in America were practically impossible to get. He declared that at the present time thousands of Englishmen were able to get their war insurance, and bonuses by means of the records kept. Mr. Cowan said a similar centralization office exists in Glasgow, Scotland and Dublin, Ireland. He stated that any person desiring names from Somerset House could secure the same by writing, stating full particulars and enclosing a shilling for every name, date of birth, marriage or death found. Certified certificates can be secured for two shillings and seven pence. The office, he said, would be glad to correspond with anyone.

It was interesting to note the varied applicants who came from everywhere in search of family records. One old lady had forgotten the date she was married, and all the research clerk had to work on was that the lady was about 18 when married, but the date was found. Another case was a soldier who was not sure of the date he was born and had only his father's and mother's name to work on, but by figuring out how old he was, his query was answered. Courtesy was also found everywhere, with patience a virtue.

TEMPLES AND TEMPLE BUILDING.

President Brigham Young was deeply interested in every phase of temple building and temple work, as was his leader, the Prophet Joseph Smith. His first thought on entering the Utah wilderness was about rearing a temple to Jehovah's name. We have every evidence of that fact. His remarks, as found in this lesson, will indicate his ideas upon this subject.

President Young said, April 8, 1852, at the general conference, this before any temple was built in Utah:

"Is it not necessary that we should have a temple? Now, brethren, if you can believe it, I will reveal the truth to you. It is absolutely necessary that this people should build a temple to the most high God. What for? it may be inquired. To worship the Lord in? No! Absolutely this is the fact. Have we not heretofore built temples, and commenced others? And when these were built, were they not built for the assembly of the people, and for the public worship of God? Yes, but this was by permission, that is all. A temple that is built for the priests of the most high, is built to be occupied by the priesthood, by those who have the oracles of that priesthood. But it may be inquired — Are they not built to assemble the congregation in to confess their faults, and to exhort each other, and partake of the sacrament of the Lord's supper, etc.?' That is not the design of a temple, though it may be done in it. The tabernacle is for the congregation, and the temple is for the priests of the most high to enter in, and be as pillars, and there administer in the name of Israel's God, and for the salvation of the living and the dead; that is what temples are for. For instance, let me ask the question here of the elders of Israel—are we now in circumstances to go forth and redeem our fathers, and our forefathers—to act in their behalf? Now the congregation are lost at this very reflection, they don't know anything about it! but if I reveal the facts in the case to you, then you will know.

"Were we to inquire, where is your baptismal font to begin the operation? It is to be built for the express purpose of going down into it to be baptized for your forefathers, for the remission of their sins; and without this, not the first step can be taken. If we cannot take the first step, it would be altogether improper in undertaking to take the last step. This would just be like a man standing at the bottom of a ladder, all the time reaching to the top round, without coming to it in the regular way by stepping on the first, second, etc. You have got to begin at the beginning. Although we are giving endowments here, yet if we had enjoyed the privilege that we should have

enjoyed in the land of our nativity, and had had the privilege of building temples, and dedicating them, and of occupying them, there is not an act of ours but what would have been legal. If the inquiry should arise, is it by the right authority we act? I will tell you, it is by the authority of permission; and if we had not a house here, and were disposed to take the trouble of going on these mountains, and there give the endowments, the Lord would own it, and acknowledge those endowed, and all hell could not prevail against them. * * * ”

President Young remarked, October 6, 1851:

“The first I have quoted is a question,—shall we commence to build a temple next spring, in order that we may receive our endowment more fully? There are many in this congregation who are aware that we do not give all the endowments, neither can we, legally, until we build a temple. The endowments we now give are given merely by permission, as we have not a house in which to officiate in these ordinances of salvation, that is legal, though we have got a comfortable place, which we have dedicated to the Lord, and the brethren who go therein, know and can bear testimony whether the Spirit of the Lord is there or not.”

Again he said on August 29, 1852.

“When Brother Joseph revealed the great mystery of being baptized for the dead did not a great many of the elders of Israel think then, ‘Mormonism cannot endure; it will be overcome.’ Every item of doctrine Brother Joseph has brought forth had to meet with opposition from the world.”

At the general conference, October 6, 1852, President Brigham Young said:

“Joseph received the pattern of the temple in Kirtland, and said he to me, if this people would do as they are told, it would be superfluous to have a revelation.”

Some people are inclined to doubt the origin of the plan by which the Salt Lake temple was built, attributing the design of the temple to this or that man. The following quotations ought to settle that question once and for all:

On February 14, 1853, in the ceremonies attendant upon the dedication of the temple site, President Young said:

“It matters not whether we will be permitted to enjoy the temple we are about to build, or be driven from it the day after it is finished; it is for us to do our duty and leave the event with our heavenly Father, and let Him do as it seemeth Him good with His own house.

"Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his Master's will. I know a temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this temple.

"In a few days I shall be able to give a plan of the temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them."

Again from the "Deseret News" of same date, we quote:

"The president briefly recounted many vicissitudes through which the Church had passed, the difficulties they had had to encounter in Ohio, Missouri, and Illinois, and how they had been led by an overruling Providence to this consecrated spot; that seven years tomorrow he left Nauvoo, not knowing which way he should go, only as he had learned by dreams, and visions, and revelations; there was a good place for the Saints in the mountains; and that when he arrived on the spot where he then was, he declared that here was the place for a temple, though the valley had not been explored. Messengers had gone to the north, to the west, and to the south, to find a better place, but they had found nothing better." (There were many witnesses present who would have testified to this truth, had they been called on.—Editor, News.)

At the April conference following, 1854, he said:

"I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the spirit the temple not ten feet from where we have laid the chief cornerstone. I have not inquired what kind of a temple we should build. Why? Because it was represented before me. I never looked upon that ground, but the vision of it was there. I see it as plainly as if it were in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now, do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the centre of temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present.

Continuing, he said:

"I do not like to prophesy much, I never do, but I will ven-

ture to guess, that this day, and the work we have performed on it, will long be membered by this people, and be sounded as with a trumpet's voice throughout the world, as far, as loud, and as long as steam, wind, and the electric current, (note this peculiar prophecy, and remember that it was delivered in 1854,) can carry it. It is a day in which all the faithful will rejoice in all time to come.

"This I know—there should be a temple built here. I do know it is the duty of this people to commence to build a temple. Now, some will want to know what kind of a building it will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesying, but I have seen this temple in vision."

There was some discussion as to what building material should be used in the construction of the temple. President Young's mind was fixed, but he invited the opinion of his associate brethren.

President Kimball said, October 9, 1852:

"Brethren, shall we have the temple built of stone from Red Butte, adobies, rock, or the best stone the mountain affords?"

"Motioned, that we build it of the best materials that can be got in the mountains."

President Kimball said again:

"He asked if we should build the temple, of stone from Red Butte, adobies, or rock from San Pete. We can build it of the very best material, for we have union, bone, marrow, and muscle. I would like to see something nice, and our president is perfectly able to give us a design of what we want for the Saints to get all their blessings in."

President George A. Smith said at this same meeting:

"If there is the best stone or the best stick of timber in the mountains, it should be offered to the Lord. If we build of the best, the Lord will open the way for it to be got; but if we build for the sake of the ordinances and not for worth or beauty of the structure, it will be a drag; and if we build a splendid temple, property and everything else will increase in proportion, the Lord will accept it, nations will revere it, and the people from the four quarters of the earth will come to receive their endowments. He motioned, that we lay the foundation of the best stone, and build upon it of the best materials that Deseret will afford."

Then President John Taylor remarked in seconding this motion:

"It would cost more money to build a house of stone than adobies. He showed that in England and France they fetch their stone for public buildings from a great distance, and at an immense expense. And if the Gentiles do it, in the name of God and common sense, I say, we must be a poor, miserable set of beings, if we cannot do the same. We are going to receive our washings, anointings, and endowments therein. If we are cramped in our feelings in building a temple, we should feel afraid of having cramped blessings. And he seconded Elder Smith's motion."

Through the winter of 1855, President Young built an endowment house in Salt Lake City, in which ordinances for the living were performed and later some baptisms and marriages for the dead, but no endowments for the dead. With enthusiasm he stirred the people to labor for the erection of a temple in Salt Lake City, then one in St. George, in Manti, and in Logan. He dedicated the temple in St. George, on January 1, 1877, and opened it for the first endowments for the dead ever offered, so far as is known either in ancient or modern times.—*Relief Society Magazine, Nov., 1920.*

[The following extracts are taken from a discourse delivered by President Brigham Young on the southeast corner stone of the Temple in Salt Lake City, Utah, after the First Presidency and the Patriarch had laid the stone, April 6, 1853.—EDITOR.]

This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions, that ever have transpired, or will transpire among the children of men, while the earth continues in its present organization, and is occupied for its present purposes. And I congratulate my brethren and sisters that it is our unspeakable privilege to stand here this day, and minister before the Lord on an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past.

When the Lord Jesus Christ tabernacled in the flesh—when He had left the most exalted regions of His Father's glory, to suffer and shed His blood for sinning, fallen, creatures, like ourselves, and the people crowded around Him, a certain man said unto Him, "Master I will follow Thee whithersoever Thou goest." Jesus said unto him, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to

lay his head." And we find no record that this man followed Him any farther.

Why had not the Son of Man where to lay his Head? Because His Father had no house upon the earth—none dedicated to Him, and preserved for His exclusive use, and the benefit of His obedient children.

The ark containing the covenant—or the Ark of the Covenant in the days of Moses, containing the sacred records, was moved from place to place in a cart. And so sacred was that Ark, if a man stretched forth his hand to steady it, when the cart jolted, he was smitten, and died. When the Ark of the Covenant rested, or when the children of Israel had an opportunity to rest, (for they were mobbed and harassed somewhat like the Latter-day Saints), the Lord, through Moses, commanded a Tabernacle to be built, wherein should rest and be stationed, the Ark of the Covenant. And particular instructions were given by revelation to Moses, how every part of said Tabernacle should be constructed, even to the curtains—the number thereof, and of what they should be made; and the covering, and the wood for the boards, and for the bars, and the court, and the pins, and the vessels, and the furniture, and everything pertaining to the Tabernacle. Why did Moses need such a particular revelation to build a Tabernacle? Because he had never seen one, and did not know how to build it without revelation, without a pattern.

Thus the Ark of the Covenant continued until the days of David, King of Israel, standing in or occupying a Tabernacle, or tent. But to David, God gave a commandment that he should build Him a house, wherein He, Himself, might dwell, or which he might visit, and in which He might commune with His servants when He pleased.

From the day the children of Israel were led out of Egypt to the days of Solomon, Jehovah had no resting place upon the earth, (and for how long a period before that day, the history is unpublished), but walked in the tent or Tabernacle, before the Ark, as it seemed Him good, having no place to lay His head.

David was not permitted to build the house which he was commanded to build, because he was a "man of blood," that is, he was beset by enemies on every hand, and had to spend his days in war and bloodshed to save Israel, (much as the Latter-day Saints have done, only he had the privilege to defend himself and people from mobocrats and murderers, while we have hitherto been denied the privilege.) and, consequently, he had no time to build a house unto the Lord, but commanded his son Solomon, who succeeded him on the throne, to erect the Tem-

ple at Jerusalem, which God had required at his hands.

The pattern of this Temple, the length, and breadth, and height of the inner and outer courts, with all the fixtures thereunto appertaining, were given to Solomon by revelation, through the proper source. And why was this revelation-pattern necessary? Because that Solomon had never built a Temple, and did not know what was necessary in the arrangement of the different apartments, any better than Moses did what was needed in the Tabernacle. * * *

If Jesus could not lay His head in an unholy, polluted temple, [meaning the temple in Jerusalem at the time of Christ] how can the Latter-day Saints expect that the Holy Spirit will take and abide its residence with them, in their tabernacles and temples of clay, unless they keep themselves pure, spotless, and undefiled?

It is no wonder that the Son of Man, soon after his resurrection from the tomb, ascended to his Father, for He had no place on earth to lay His head; His House still remaining in the possession of His enemies, so that no one had the privilege of purifying it, if they had the disposition, and otherwise the power, to do it; and the occupants thereof were professors in name, but hypocrites and apostates, from whom no good thing can be expected.

Soon after the ascension of Jesus, through mobocracy, martyrdom, and apostasy, the Church of Christ became extinct from the earth, the Man Child—the Holy Priesthood, was received up into Heaven from whence it came, and we hear no more of it on the earth, until the Angels restored it to Joseph Smith, by whose ministry the Church of Jesus Christ was restored, reorganized on earth, twenty-three years ago this day, with the title of "Latter-day Saints," to distinguish them from the Former-day Saints.

Soon after, the Church, through our beloved Prophet Joseph, was commanded to build a Temple to the Most High, in Kirtland, Ohio, and this was the next House of the Lord we hear of on the earth, since the days of Solomon's Temple. Joseph not only received revelation and commandment to build a Temple, but he received a pattern also, as did Moses for the Tabernacle, and Solomon for his Temple; for without a pattern, he could not know what was wanting, having never seen one, and not having experienced its use.

Without revelation, Joseph could not know what was wanting, any more than any other man, and, without commandment, the Church was too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. But by means of all these stimulants, a mere handful of men, living

on air, and a little hominy and milk, and often salt or no salt when milk could not be had; the great Prophet Joseph, in the stone quarry, quarrying rock with his own hands; and the few then in the Church, following his example of obedience and diligence wherever most needed; with laborers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other, the Kirtland Temple,—the second House of the Lord, that we have any published record of on the earth, was so far completed as to be dedicated. And those first Elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment.

The preparatory ordinances there administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the House of the Lord in their fulness; yet many, through the instigation of the devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, very few of the Elders of Israel, now on earth, who know the meaning of the word endowment. To know, they must experience; and to experience, a Temple must be built.

Let me give you the definition in brief. Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Who has received and understands such an endowment, in this assembly? You need not answer. Your voices would be few and far between, yet the keys to these endowments are among you, and thousands have received them, so that the devil, with all his aids, need not suppose he can again destroy the Holy Priesthood from the earth, by killing a few, for he cannot do it. God has set His hand, for the last time, to redeem His people, the honest in heart, and Lucifer cannot hinder Him.

Before these endowments could be given at Kirtland, the Saints had to flee before mobocracy. And, by toil and daily labor, they found places in Missouri, where they laid the corner stones of Temples, in Zion and her Stakes, and then had to retreat to Illinois, to save the lives of those who could get away alive from Missouri, where fell the Apostle David W. Patten,

with many like associates, and where were imprisoned in loathsome dungeons, Joseph and Hyrum, and many others. But before all this had transpired, the Temple at Kirtland had fallen into the hands of wicked men, and by them been polluted, like the Temple at Jerusalem, and consequently it was disowned by the Father and the Son.

At Nauvoo, Joseph dedicated another Temple, the third on record. He knew what was wanting, for he had previously given most of the prominent individuals then before him their endowment. He needed no revelation, then, of a thing he had long experienced, any more than those now do, who have experienced the same things. It is only where experience fails, that revelation is needed.

Before the Nauvoo Temple was completed, Joseph was murdered—murdered at sun light, under the protection of the most noble government that then existed, and that now exists, on our earth. Has his blood been atoned for? No! And why? A martyr's blood to true religion was never atoned for on our earth. No man, or nation of men, without the Priesthood, has power to make atonement for such sins. The souls of all such, since the days of Jesus, are “under the altar,” and are crying to God, day and night, for vengeance. And shall they cry in vain? God forbid! He has promised He will hear them in His own due time, and recompense a righteous reward. * * *

Of our journey hither, we need say nothing, only, God led us. Of the sufferings of those who were compelled to, and did, leave Nauvoo in the winter of 1846, we need say nothing. Those who experienced it know it, and those who did not, to tell them of it would be like exhibiting a beautiful painting to a blind man.

We will not stop to tell you of the sufferings of widows and orphans on Omaha lands, while their husbands and fathers were traversing the burning plains of the South, to fight the battles of a country which had banished them from civilization, for they secured the land on which we dwell, from our nation's foe, exposed the gold of California, and turned the world upside down. All these things are before you—you know them, and we need not repeat them.

While these things were transpiring with the Saints in the wilderness, the Temple at Nauvoo passed into the hands of the enemy, who polluted it to that extent the Lord not only ceased to occupy it, but He loathed to have it called by His name, and permitted the wrath of its possessors to purify it by fire, as a token of what will speedily fall on them and their habitations, unless they repent.

But what are we here for this day? To celebrate the birth-

day of our religion! To lay the foundation of a Temple to the most High God, so that when His Son, our Elder Brother, shall again appear, He may have a place where He can lay His head, and not only spend a night or a day, but find a place of peace, that He may stay till He can say, "I am satisfied."

Brethren, shall the Son of Man be satisfied with our proceedings this day? Shall He have a house on the earth which He can call His own? Shall He have place where He can lay His head, and rest over night, and tarry as long as He pleases, and be satisfied and pleased with His accommodations?

These are questions for you to answer. If you say yes, you have got to do the work, or it will not be done. We do not want any whiners about this Temple. If you cannot commence cheerfully, and go through the labor of the whole building cheerfully, start for California, and the quicker the better. Make you a golden calf, and worship it. If you care for the ordinances of salvation, for yourselves, your living, and dead, if it is not first and foremost in your hearts, in your actions, and in everything you possess, go! Pay your debts, if you have any, and go in peace, and prove to God and all His Saints that you are what you profess to be, by your acts.

But if you are what you profess to be, do your duty—stay with the Saints, pay your tithing, and be prompt in paying, as you are in feeding your family; and the Temple, of which we have now laid the Southeast Corner Stone, will arise in beauty and grandeur, in a manner and time which you have hitherto known or contemplated.

The Saints of these valleys have grown in riches, and abundance of the comforts of life, in a manner hitherto unparalleled on the page of history, and if they will do by their Heavenly Father as He has done by them, soon will this Temple be inclosed. But if you go in for speculation with passers by, as many have hitherto done, you will not live to see the Topstone of this Temple laid; and your labors and toils for yourselves and friends, dead and alive, will be worse than though you had no existence.

We dedicate this, the Southeast Corner Stone of this Temple, to the Most High God. May it remain in peace till it has done its work, and until He who has inspired our hearts to fulfil the prophecies of His holy prophets, that the House of the Lord should be reared in the "Tops of the Mountains," shall be satisfied, and say, "It is enough." And may every tongue, pen, and weapon, that may rise against this or any other Corner Stone of this building, feel the wrath and scourging of an incensed God! May sinners in Zion be afraid, and fearfulness surprise the hypocrite, from this hour.

LESSONS FROM THE STUDY OF GENEALOGY.

By E. Burgess in the Burgess Genealogy.

Genealogy is the registry of generations. This is a distinct department of knowledge. It is analogous to biography and history; but it differs from both. Biography is the memoir of an individual; and history is the record of persons and events in general.

Genealogy selects its individual, and gives the names and statistics of his family in successive years. It begins at the stem of the tree, and runs off into its branches. It enters the mouth of the river, and follows back the tributary streams to their source.

This department of research will be chiefly left to filial affection. Few, except the immediate kindred, can be expected to feel much interest in the lineage of a particular family. Curiosity can hardly be excited in the stranger, and the love of general knowledge does not find itself repaid. The genealogist must live on dry roots, prosecute his work with little sympathy from others, and deny himself the hope of any pecuniary reward.

The current of time, how swiftly it flows from the eternity past to the eternity future. This ocean-stream bears along on its bosom the generations of men, who, like drift-wood, are thrown aside by the force of the current on either bank. The lessons of wisdom, which may be derived from the study of genealogy, are not few.

One is an affecting conviction of the brevity of man's earthly existence. "We all do fade as a leaf." Besides, further, many die suddenly, as by disaster.

Another lesson is the mutual obligation, which each generation owes, whether to the preceding or the succeeding. How imperfect is our estimate of the debt to our father and mother. Care, nurture, discipline, example and prayer, are elements in this debt. We are sometimes affected with one item in this debt, and when we have wiped away our tears, we begin to be impressed with others. But it must be left to our expanded souls in a future world to comprehend the stupendous thought of filial duty. The same line of remark may run on to the next generation.

Another lesson is the guilt of degeneracy. In purity of blood, in good habits, in sound principles, and in exemplary piety, benefits flow down to us from our ancestry. Who can tell what a loss our children will suffer, if we apostatize in any of these respects. It is easy for us to speak lightly of strict manners

and theological speculations, as if there were little connection between principles and conduct, between religion and morality. What a sad inheritance does the drunkard or the infidel entail to his family. Who can depict its guilt!

Another lesson may be read in the power of example, as perpetuated in families. The child is imitative. One family is elevated, honest and honorable, and it has been so from time immemorial. Another is abject and vulgar, and improvement is hardly expected. It is said, indeed, that a patrimony cannot be preserved in a family beyond the third generation, in consequence of the idleness or profligacy of the children. Be it so. Esau despised his birthright.

Another lesson is the duty to cultivate a fraternal love with every one. By ancestry or by intermarriage we are all allied together. Aristocracy is an imaginative idea. The people in the east and the west, in the north and in the south, are on a level. The city and the country are the same. We do not know how numerous and intimate are our bonds of alliance, until we attempt to search them out. No mountain or river can effectually separate the families and tribes of our race. The mail, laden with messages of fraternal love, is borne across the continent or the ocean. During our rebel war, it is not improbable that brothers, enlisted on opposite sides, have fallen in battle by each other's hand. Near kinsmen, without any doubt, have met in deadly conflict. Such a war tends to exterminate even the kindly instincts of nature.

Another lesson still is the momentous truth, that righteousness exalts a family, no less than a nation. Bad as the world is, a tribute is paid to virtue. Honesty is the best policy. A good name is a passport to office and honor. The demagogue cannot gain the reputation of a statesman, nor will the fraudulent man be instructed with the public treasure.

Such are some lessons, which the study of genealogy can hardly fail to impress on the mind.

Stake Committee Reports: From the 41 reports received from the stakes for the quarter ending March 31, 1921, the following totals are taken:

Number of stake committees fully organized, 37; number of stake committee meetings held, 155; number of special ward meetings held on genealogical subjects, 294; numbers of district or block meetings held for the giving of instructions in temple work and recording, 288; number of families who own and make proper entries in the L. D. S. Family Record, 4253; number of properly kept temple records, 1,589; number who are doing some kind of temple work, 6,257; number of family organizations effected, 397; number of excursions to the temple, 50; number attended in these excursions, 3,315.

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 48.)

SHEVWITTS MOUNTAIN, or Kaib, was named thus for the Shevwitt Indians, Shevwitts being the name for tribe and kaib the Indian word for mountain. The high butte on the mountain was called Mount Dellenbaugh, in honor of Frederick S. Dellenbaugh, typographical engineer, on the second trip made through the Grand Canyon of the Colorado. The country around the mountain is called Cahra-Shent, which in the Shevwitts language means plenty of water.

SHONESBURG (St. George Stake), Washington county, Utah, is a small settlement on the Rio Virgen founded in 1862 and named in honor of an Indian chief called Shones who had engaged in farming on the Rio Virgen, immediately above the present site of Shonesburg. He sold out his claims to the Saints.

SHOWLOW (Snowflake Stake), Navajo county, Arizona, is a small farming settlement of Latter-day Saints situated on the head waters of Silver Creek, near the base of the Mogollen Mountains. Before the Saints located in that part of Arizona, non-“Mormon” ranchmen had established themselves on the creek, some of whom were addicted to gambling. On one occasion two of them were playing for quite a stake the game of “Seven-up” or “High-low,” and in the course of the play one of the men said: “Show low” and the game is yours.” He did show low and won; hence the name of the creek (Chowlow) and subsequently the name of the settlement, which was organized as a Ward May 13, 1884.

SHUMWAY (Snowflake Stake), Navajo county, Arizona, is the name of a small settlement of Saints situated on Silver Creek, a few miles above Taylor, and was named Shumway in honor of Charles Shumway, one of the original Utah pioneers of 1847.

SIGURD (Sevier Stake), Sevier county, Utah, is a small farming settlement situated on the west bank of the Sevier river, seven miles northeast of Richfield. It is an outgrowth of Vermilion and was named Sigurd by the post office department in Washington, D. C., when a post office was established in the new settlement.

SILVER (Tintic Stake), Juab county, Utah, is the name of a mining town in Tintic Valley, thus named on account of the silver bearing ore found in great quantities in that part of Tintic Valley. Silver City, is an important mining center and the Lat-

ter-day Saints residing there constitute an organized Bishop's Ward.

SLATERVILLE (North Weber Stake), Weber county, Utah, was first settled in 1850 and later named Slater or Slaterville, in honor of Richard Slater and family who were among the original settlers.

SLIDE (Morgan Stake), Morgan county, Utah, is the name of an industrial town situated near the junction of Lost Creek with the Weber river, close to the well-known land mark known as the Devil's Slide on the left bank of the Weber river. When the branch of the Church was first organized the proximity of the Devil's Slide suggested the name of the place, but that part of the name which pertains to his Santanic majesty was dropped, and the word "Slide" retained. There is now a regular organized Bishop's Ward at Slide.

SMITHFIELD (Benson Stake), Cache county, Utah, was first founded in 1859 by Latter-day Saints and named Smithfield, in honor of John G. Smith, one of the first settlers and the first presiding Elder of the place. Smithfield is now divided into two Wards and is one of the important towns of Cache Valley.

SMOOT (Star Valley Stake), Lincoln county, Wyoming, is a small farming settlement originally called Cottonwood Creek, being situated on a creek bearing that name, but later called Smoot, in honor of Reed Smoot, United States Senator from Utah.

SNOWFLAKE (Snowflake Stake), Navajo county, Arizona, is the headquarters of the Snowflake Stake of Zion, situated on Silver Creek (a tributary of the Little Colorado river) in a snug little valley surrounded by barren bluffs and a desert country. The settlement dates back to 1878 and was named Snowflake in honor of the late Apostle Erastus Snow and James M. Flake, the latter being actually the first "Mormon" settler in that part of Arizona.

SNOWVILLE (Curlew Stake), Box Elder county, Utah, is a farming settlement situated in the so-called Curlew Valley (on Curlew Creek) and is the headquarters of the newly organized Curlew Stake of Zion. The settlement was founded in 1871 and named in honor of the late President Lorenzo Snow.

SODA SPRINGS (Idaho Stake), Bannock county, Idaho, was first settled by U. S. soldiers and Morrisites in 1863 and by Latter-day Saints in 1870. Prior to the settlement of the place the locality was known as Soda Springs on account of its mineral waters which has made the place so well known as a popular health resort. It was one of the more important points on the route of travel from the Missouri river to points on the Pacific coast.

SOUTH COTTONWOOD (Cottonwood Stake), Salt Lake county, Utah, was first settled in 1848 and called the Amasa survey, (Apostle Amasa M. Lyman being one of the head projectors of the first settlement). The settlement was organized as a Ward in 1849 and named South Cottonwood, it being the southernmost settlement on the Cottonwood creeks in early Utah days.

SOUTH JORDAN (Jordan Stake), Salt Lake county, Utah, is a farming settlement founded in 1859 and organized as a Ward in 1877, named South Jordan, to distinguish it from West Jordan, of which it was an outgrowth. Both West Jordan and South Jordan are situated on the west side of the Jordan river. There was also a North Jordan Ward, now called Taylorsville.

SOUTH WEBER (Weber Stake), Davis county, Utah, was first settled in 1851 and called South Weber from the beginning, because of its location on the south side of the Weber river, immediately below the point where that river enters the open valley from the Weber canyon on the east. South Weber was the scene of the Morrisite troubles in 1862, when Joseph Morris and others were killed.

SPANISH FORK (Nebo Stake), Utah county, Utah, was founded in 1850 and is now one of the largest and most important towns in Utah valley. Before the advent of the Latter-day Saints into Utah Valley the stream, on which the town is situated, was already called Spanish Fork, thus named by the early American trappers and fishermen in the Utah Lake because of the Escalante party having passed through this part of Utah Valley in 1776. Another stream on the north of Utah Lake was called the American Fork to distinguish it from the Spanish Fork. Spanish Fork is now divided into four Bishops' Wards, besides having given existence to several other Wards which are outgrowths of the original settlement, such as Palmyra, Leeland, Benjamin and Lake Shore.

SPRING CITY (North Sanpete Stake), Sanpete county, Utah, is an important town situated on Spring Creek, seventeen miles northeast of Manti. It was first settled by the Allreds in 1852 and called the Allred settlement. After a number of Danish families had located there in 1853, it became known as Little Denmark: it was vacated because of Indian troubles later in 1853, but settled permanently in 1859 and called Spring Town because of numerous fresh water springs which burst forth from the ground in and about the townsite. Subsequently, as the town grew, it became Spring City and the original branch organization was organized into a regular Bishop's Ward. Spring City was for a number of years the permanent home of Apostle Orson Hyde.

SPRINGDALE (St. George Stake), Washington county, Utah, is a beautiful little settlement on the Rio Virgen founded in 1862 and named Springdale on account of springs gushing forth from the hill sides in the little narrow valley in which the settlement is located. For a number of years Springdale constituted a part of the Rockville Ward, but became a separate Ward in 1887.

SPRINGFIELD (Blackfoot Stake), Bingham county, Idaho, is a growing town on the Aberdeen branch of the Oregon Short Line Railway. It was perhaps named after Springfield, Illinois, but some of the older settlers think it was named because large springs gush forth from the ground in the immediate vicinity which springs are supposed to be fed from Lost River which sinks into the ground several miles above. Springfield was organized as a branch of the Church in 1917.

SPRING GLEN (Carbon Stake), Carbon county, Utah, was settled in 1880, and organized as a Ward in 1889 and named Spring Glen, owing to its beautiful location in a sort of a glen or cove which forms a part of the Price River Valley at this particular point.

SPRING LAKE (Nebo Stake), Utah county, Utah, is a small settlement situated between Payson and Santaquin and was named originally Spring Lake Villa, being situated near a small lake fed by springs which lies immediately northeast of the settlement. The notorious Indian chief, Black Hawk, of Black Hawk War fame was buried, at this place, and at an early day the late Joseph E. Johnson published a small periodical at Spring Lake Villa.

SPRINGVILLE (Utah Stake), Utah county, Utah, one of the principal cities of Utah valley, is pleasantly situated on Hobble Creek and is at present divided into four Bishop's Wards. The town was first settled in 1850 and called the Hobble Creek settlement from the circumstance that a party of "Mormons," who on a certain occasion came out to trade with the Indians, lost a pair of hobbles from their bell horse on the creek. Later the place was named Springville from the fact that a number of beautiful cold water springs ooze forth from the ground immediately north of the settlement and at once form a creek of considerable size. Springville is known as one of the finest towns in Utah.

STERLING (Blackfoot Stake), Bingham county, Idaho, is a railway town on the Aberdeen branch of the Oregon Short Line Railway. The name was suggested by Thomas L. Jones, because of the "sterling" qualities of the soil in that part of the Great Snake River Valley.

STERLING, the original name of Pettyville, Sanpete county, Utah. (See Pettyville).

STRAWBERRY WARD (Duschesne Stake), Uintah county, Utah, is the name of a little settlement scattered along Strawberry Creek, a tributary of the Duschesne. The settlement was named after the creek, which was originally called Strawberry Creek on account of wild strawberries which grew in the valley before it was settled by white people.

SUBLETTE (Raft River Stake), Cassia county, Idaho, a farming settlement situated in the lower Raft River Valley, on the east side of Raft River, is an outgrowth of the Elba Ward and was first organized as a branch in 1889 and named Sublette, after the renowned explorer Milton Sublette, the settlement being on the so-called Sublette Cut-off.

SUGAR (Fremont Stake), Madison county, Idaho, is an important and growing town situated between Rexburg and Saint Anthony. It owes its existence to the erection of a sugar factory in that part of the Upper Snake River Valley which industry has proven a great benefit to the people, as the soil in that locality is especially adapted for the successful production of sugar beets. Sugar is now a flourishing Bishop's Ward.

SUGAR HOUSE (Granite Stake), Salt Lake county, Utah, is an important business center and farming district situated on Canyon Creek adjacent to the mouth of Parley's Canyon. As a settlement the town dates back to 1848 and the Ward to 1854. It was originally called Sugar House Ward because of an attempt made under the direction of President Brigham Young to manufacture sugar, machinery for that purpose having been imported to Utah and set up on Canyon Creek in 1854. The enterprise, however, did not prove a success. The place was organized as the Canyon Creek Ward February 16, 1849, and as the Sugar House Ward April 23, 1854. Several new wards have come into existence as outgrowths from the original Sugar House Ward.

SUTHERLAND (Deseret Stake), Millard county, Utah, is a farming settlement situated on the left bank of the Sevier river opposite Delta. It was organized as a Ward in March 15, 1914 and named Sutherland, in honor of George Sutherland, United States Senator from Utah.

SUMMERVILLE (Union Stake), Union county, Oregon, is a farming settlement situated in the north end of Grand Ronde Valley, sixteen miles northeast of La Grande. It was first settled by Saints in 1892 and organized as a Ward in 1903, named Summerville, the place being considered a beautiful and desirable place in which to spend the summer months.

SUMMIT (Parowan Stake), Iron county, Utah, was first settled in 1858 and organized as a Ward in 1877 and called Summit because of its location on the elevated bench or highland which

separates the waters falling into the Little Salt Lake on the east from those flowing out onto the Escalante desert on the west.

SUNNYSIDE (Carbon Stake), Carbon county, Utah, is a coal-mining camp dating back to 1899; the Latter-day Saints who located there from the beginning were organized as a Ward in 1900. The place was named Sunnyside because of its location on the south or sunny side of a mountain.

SUNSET (North Davis Stake), Davis county, Utah, is an out-growth of Clinton, and was named Sunset because of its elevated situation on the west slope of the so-called sand ridge, from which the beautiful sunsets on the Great Salt Lake can be witnessed with great satisfaction.

SUNSET (Little Colorado Stake), Arizona, was a temporary settlement founded by the Latter-day Saints on the Little Colorado river in 1876. It was abandoned entirely in 1888, because of the disasters which had visited the settlement repeatedly owing to the high waters of the Little Colorado river, the settlement being situated in the river bed. It was named Sunset after the so-called Sunset Crossing which was established on the Little Colorado river at an early day before the Saints arrived.

SWAN LAKE (Portneuf Stake), Bannock county, Idaho, is a small farming settlement situated in what may be termed the extreme north end of Cache Valley, adjacent to a small sheet of water, which is a favorite rendezvous for swans. Swan Lake constitutes a Bishop's Ward and was formerly a part of the Oxford Ward in the Oneida Stake. It was organized as a separate Ward May 28, 1911.

SYRACUSE (North Davis Stake), Davis county, Utah, is an outgrowth of the South Hooper and Kaysville Wards and was organized as a separate Ward in 1895. When a bathing resort was established on the shores of the Great Salt Lake in 1887 it was called Syracuse, after Syracuse, New York, and this name was subsequently applied also to the Ward when it was organized.

(To be continued)

"Happy he who remembers his progenitors with pride, who listens with pleasure to the story of their greatness, of their deeds, and, silently rejoicing, sees himself linked to the end of the goodly chain."—*Goethe*.

A FAITH-PROMOTING EXPERIENCE.

The following interesting experience has been furnished us by an elder laboring in the Western States mission:

"While tracting in Nebraska, in September, 1920, I met a man who renounced God in every respect. He said 'The only superior intelligence is divine inflatis, and Christ had received it, and it was this that made Him such a leader.'

"After some conversation with him I won his confidence, and through the Spirit of the Lord was able to converse with him. Upon leaving, he followed me to the gate, and said, 'I have a record of my ancestors, and I will give it to you if you will keep it. It contains data such as births, marriage, church affiliations, and death.' He related several remarkable circumstances connected with it, having been led to certain men who were able to aid him, and states that at one time, under the promptings of the Spirit, he went to town, and there met a man from California, who gave him the last name necessary to make his record complete. He had spent several thousand dollars in compiling the record, and had no idea why he had gone to that great expense, or why he was so deeply impressed to do this work for dead relatives whom he believed had ceased to exist.

"The man was 86 years of age, in good health except for a crippled hip, the result of a wound received during his service in the Civil war. His wife died some few years ago, and since that time he had driven all the members of his family from the home, because of their religious convictions, his last daughter having left him about a year ago. He has practically no friends in the community because of his unkindness, although the neighbors report that his wife was a church member in the city, and a woman with a wonderful personality and sweet disposition. In spite of the reputation he had among his acquaintances, he treated me very well, and gave me a standing invitation to visit him in his home whenever possible, and although I talked religion to him during my entire visit, he said, 'I never had anyone appeal to me as you have, and I certainly appreciate your company. If there is a God, may He bless you in your work.' I am grateful to my Heavenly Father for guiding me to this man, and I know he opened up the way for us to receive this book which will be the means of the Gospel ordinances being performed for many who have not had the chance of hearing it in its fullness. This experience proves to me that the Spirit of the Lord will penetrate the hardest of hearts and the strongest of determined wills, when he has a mission to perform. This is further evidence of the fulfillment of the prophecy, 'The hearts of the children shall be turned to the fathers.' "

BRIGHAM YOUNG GENEALOGY.

COMPILED BY SUSA YOUNG GATES AND MABEL YOUNG SANBORN.

(Continued from page 96.)

19. JOHN WILLARD⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Mary Ann Angell Young, was born 1 Oct., 1844, in Nauvoo, Hancock Co., Ill. In his early manhood he was a striking and magnetic figure in the Pioneer development of the railway and Postal interests of Utah and the West. He married first, Lucy Maria Canfield, daughter of Isaac A. and Pauline M. (Smith) Canfield, born 7 Nov., 1846, in Livingston Co., N. Y.

Children of John Willard Young and Lucy Maria Canfield Young:

i. JOHN WILLARD, II, b. 16 Aug., 1865, d. 20. Nov., 1865.
 66. iii. GEORGE WASHINGTON, b. 22 Feb., 1871.
 66. iii. GEORGE WAHSINGTON, b. 22 Feb., 1871.
 iv. EDITH, b. 7 Nov., 1874, Ogden, Utah; m. 24 Apr., 1895, George J. Budd, children: (1) *Adelbert Ariel*, b. 25 Dec., 1895, d. 8. Nov., 1918, m. Inez Stevenson, 12 June, 1915, children: (a) Beverly Bayne, b. 4 Aug., 1917, (b) Adelbert Ariel II, b. 12 Jan., 1919, d. 28 Dec., 1919; (2) *Charles C.*, b. 24 Dec., 1897, m Margaret Durrant, 20 Mar., 1920, child: Richard W., b. 28 Apr., 1921; (3) *Lucy Pearl*, b. 24 Nov., 1900, m. Wayne T. Wilcox, 27 Apr., 1918, children: (a) Lucy Jeane, b. 13 Dec., 1918, (b) Wayne Thomas II, b. 7 July, 1920; (4) *Earl Emanuel*, b. 29 Jan., 1905; (5) *Leroy Howard*, b. 22 May, 1908, d. 3 July, 1908; all children born in Salt Lake City, Utah.

JOHN WILLARD YOUNG m. Clara Jones, daughter of Nathaniel V. and Rebecca B. Jones. She was born in Nauvoo, Hancock Co., Ill., 17 Mar., 1844; d. 17 Apr., 1885.

Children of John Willard Young and Clara Jones Young:

i. NATHANIEL, b. 1865, Salt Lake City, d. 1865.
 ii. JOSEPH ERNEST, b. 9 Jan., 1869, Salt Lake City, d. 1901, in the Philippine Islands, in the service of his country.
 67. iii. RUDOLPH JONES, b. 13 Oct., 1870.
 iv. GERTRUDE, b. 17 Nov., 187—, Salt Lake City, d. 9 Nov., 1920, Oakland, Cal., m. (1st) William G. Hampton, children: (1) *Clara Louise*, b. Aug., 1893; (2) *Adelaide*, b. Feb., 1895; m. (2nd) George Fred Wright, 5 Apr., 1901, children: (3) *Gertrude*, b. Dec., 1901; (4) *Jean*, b. 1903; (5) *Mary*, twin, b. 1905; (6) *Martha*, twin, b. 1905; (7) *Alice Angel*, b. 1910.

JOHN WILLARD YOUNG m, Elizabeth Canfield, b. 28 Feb., 1845, Dansville, N. Y.; d. 6 June 1916. She was the daughter of William Canfield and Eliza J. (Murphy) Canfield.

Children of John Williard Young and Elizabeth Canfield Young:

- 68. i. JOHN WESLEY, b. 13 Aug., 1868.
- 69. ii. BRIGHAM WILLARD, b. 16 Sept., 1869.
- iii. HOOPER, b. 13 Mar., 1871, unm.
- iv. EARL CANFIELD, b. 5 Dec., 1872, unm.

JOHN WILLARD YOUNG m. Christine Damcke, b. 28 Nov., 1860, in Germany.

Children of John Williard Young and Christine Damcke Young:

- i. ALICE, b. 13 June, 1881, Holbrook, Arizona; m. Orin Woodbury Jarvis, 5 Aug., 1903, children: (1) George Young, b. 14 July, 1904, Provo, Utah; (2) Lucile, b. 1 Dec., 1905, Provo, Utah; (3) Carl Hamilton, b. 23 Sept., 1908, Jensen, Utah; (4) Gordon Christian, b. 3 Feb., 1913, Las Vegas, Nevada; (5) Dorothy, b. 24 Oct., 1915, Logan, Utah.
- ii. LUCILE, b. 18 June, 1884, Provo, Utah; m. Wilford Lenzi McAllister, 3 Sept., 1908, child: Clare Lenzi, b. 11 July, 1911, Provo, Utah.

JOHN WILLARD YOUNG m. Luella Cobb, b. 1860, d. 1920. She was the daughter of James Cobb and Mary Van Cott Cobb.

Children of John Willard Young and Luella Cobb Young:

- i. JOHN WILFORD, m. Mabel Bullen, child: Grace.
- ii. MARY, m. Mr. Goulding, child: Mary Merza, b. 1912.
- iii. GRACE, b. 1886, m.
- iv. LILLIAN, b. 1888, m.

20. HEBER⁵ YOUNG, (Brigham,⁴ John,³ Joseph,² William,¹) son of Brigham Young and Lucy Ann Decker Young was born in Nauvoo, Hancock Co., Ill., 19 June, 1845. He married 24 Nov., 1870, Vilate Ruth Clayton, daughter of William Clayton in Salt Lake City. She d. 18 July, 1918.

Children of Heber Young and Vilate Clayton Young:

- i. ALTA, b. 7 Sept., 1871, Salt Lake City, Utah, m. Murray Charles Godbe, children: (1) Ruth, b. 14 Jan., 1893; m. Melvin D. Naylor, children: (a) Helen Jane, b. 27 July,

1916, (b) Charles Laurence, b. 1 Mar., 1918, (c) Marilyn, b. 14 Jan., 1920; (2) *Mary*, b. 28 Sept., 1895, m. Lauren Worthen Gibbs, children: (a) Lauren Worthen II, b. 15 Nov., 1920; (3) *Helen*, b. 12 July, 1898, Ogden, Utah, m. Don Grant Williams, children: (a) Shirley, b. 18 Oct., 1918, (b) Don Grant II, b. 13 Sept., 1920; (4) *Murray Charles II*, b. 23 June, 1901; children born in Salt Lake City unless otherwise stated.

- ii. FANNIE DU Bois, b. 26 Mar., 1874, Salt Lake City, d. 22 Oct., 1889.
- iii. CLINT, b. 6 July, 1883, Salt Lake City, Utah, m. Harry O. Kraack, 20 Sept., 1919.

21. ERNEST IRVING⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Lucy Ann Decker Young was born 30 Apr., 1851, d. 8 Oct., 1879; m. Sybilla N. Johnson.

Children:

- 70. i. ERNEST IRVING II, b. 21 Oct., 1872.
- ii. LOUIS, d. married.
- 71. iii. JAMES TYLER, b. 24 Mar., 1877.
- iv. LEO, d. young.
- v. RAY, d. young.

22. ARTA D' CRISTA⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Lucy Ann Decker Young, was born 16 Apr., 1855, Salt Lake City, m. Susan Snow, 11 Apr., 1875. She was the daughter of Erastus and Minerva Snow.

Children of Arta D. Young and Susan Snow Young:

- i. ROSINA, b. 24 Feb., 1878, Logan, Utah, unm.
- ii. NELLIE, b. 26 Nov., 1879, Salt Lake City, Utah, m. Irving Clarence Emmett, 11 Aug., 1904, children: (1) *Nannie*, b. 15 Feb., 1905, Provo, Utah; (2) *Nelwyn*, b. 27 Nov., 1909, Ogden, Utah; (3) *Thomas Young*, b. 16 Mar., 1912, Ogden, Utah.
- iii. ARTA D. CRISTA, b. 13 July, 1881; Salt Lake City, Utah, unm.
- iv. ETHEL, b. 14 May, 1883, Gentile Valley, Idaho, m. Albert William Jacobs of Rochester, N. Y., 14 Sept., 1905, children: (1) *Berwin Wesley*, b. 17 Feb., 1909, Rochester, N. Y.; (2) *Robert Young*, b. 7 July, 1915, Rochester, N. Y.
- 72. v. FERA SNOW, b. 14 Apr., 1886.

23. OSCAR BRIGHAM⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) b. 10 Feb., 1846, in Nauvoo, Ill., d. 4 Aug., 1910. He was the son of Brigham Young and Harriet Elizabeth Campbell Cook Young. He m. 1st, Paralee Russell, child:

i. TACEY, b. 9 May, 1866, d. 26 June, 1902, child: (1) Catherine Young, b. 19 Oct., 1893, Chicago, Ill.

OSCAR BRIGHAM YOUNG m. 2nd, Annie Maria Roseberry, daughter of Karl Roseberry and Helena (Erickson) Roseberry. She was born 2 Sept., 1855, in Malmo, Sweden.

Children of Oscar B. Young and Annie Maria Roseberry Young:

i. HELENA ROSEBERRY, b. 30 July, 1876, m. Andy Jackson Stewart, 1 Oct., 1901, children: (1) *Helena*, b. 5 July, 1903, Provo, Utah; (2) *Burr Young*, b. 4 Aug., 1905, Mt. Pleasant, Utah, d. 9 Nov., 1915; (3) *Dorothy*, b. 26 Sept., 1908, Mt. Pleasant, Utah; (4) *Lois Young*, b. 12 Oct., 1918, Provo, Utah.

ii. HUBERT ARYGLE, b. 9 Nov., 1877, d. 17 Jan., 1898, unm.

iii. NORA EFFIE, b. 8 Apr., 1879, d. 3 Dec., 1909, unmd.

73. iv. OSCAR BRIGHAM II, b. 26 May, 1882.

v. BEATRICE, b. 3 June, 1884, m Clarence Lee Moore, 15 July, 1907, children: (1) *Iris*, b. 23 Dec., 1908, Spring Lake, Utah; (2) *Vina*, b. 10 June, 1910, Spring Lake, Utah; (3) *Anna Marie*, b. 15 Dec., 1911; (4) *Stewart Young*, b. 15 Aug., 1913, d. 18 Apr., 1920; (5) *Clarence Wayne*, b. 2 May, 1915, d. Mar., 1917; (6) *Bernice*, b. 30 May, 1920, d. 30 May, 1920; (7) *Bruce*, b. 30 May, 1920, Spring Lake, Utah.

vi. BLANCHE, b. 3 June, 1884, d. 28 July, 1884.

vii. EDITH HARRIET, b. 15 Oct., 1887, m. Alfred Lewis Booth, 23 June, 1915, children: (1) *Thornton Young*, b. 14 Mar., 1918, Provo, Utah; (2) *Virginia*, b. 14 Jan., 1920, Provo, Utah.

viii. BENJAMIN HALLIDAY, b. 15 Oct., 1887, d. 16 Jan., 1888.

ix. STELLA LOUISE, b. 9 Nov., 1888, m. Victor Verne Phillips, 23 Dec., 1907, children: (1) *Gene Young*, b. 9 June, 1909, Brigham City, Utah; (2) *Richard Verne*, b. 12 Jan., 1912, Brigham City, Utah; (3) *Winnifred*, b. 28 Nov., 1915, Brigham City, Utah.

x. CARL ERICKSON, b. 9 Nov., 1888, d. 29 Dec., 1888.

74. xi. KIMBALL, b. 26 Oct., 1893, Provo, Utah. All children born in Salt Lake City, Utah, unless otherwise stated.

24. WILLARD⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Clarissa Ross (Chase) Young was born 30 Apr., 1852, Salt Lake City, Utah. Entered the Military Academy at West Point, 1871 and graduated in 1875 with rank of Second Lieutenant (Corps of Engineers). He was in active service of the government on surveys from 1875 to 1879. Returning to West Point was appointed instructor of civil and military engineering, acting as assistant professor in that department until 1883. From 4 Oct., 1883, to 16 July, 1887, he was in local charge of construction of

the Cascade Locks in the Columbia River, Oregon, being appointed captain of a Corps of Engineers in 1886. Later was in charge of various river and harbor improvements at Portland, Oregon, and at Memphis, Tennessee. During the Spanish American war he was appointed Colonel of 2nd U. S. Volunteer Engineers. In the World War he was appointed U. S. agent under the Chief of Engineers and was stationed at Kansas City, Misosuri, in charge of improvements of Rivers and Harbors. He married, 1 Aug., 1882, Harriet Hooper, daughter of William Henry and Mary Ann (Knowlton) Hooper.

Children of Willard Young and Harriet Hooper Young:

- i. MARY, b. 17 Aug., 1883, d. 23 Nov., 1884.
- ii. HARRIET, b 25 Feb., 1885, Cascade Locks, Ore., m. Nephi Lowell Morris, 5 June, 1907, children: (1) *Lowell Young*, b. 12 Mar., 1908; (2) *Willard Young*, b. 29 Mar., 1910; (3) *Mary Young*, b. 22 Aug., 1911; (4) *Barbara Young*, b. 9 Aug., 1914; (5) *Ruth Young*, b. 5 Mar., 1916; (6) *Richard Young*, b. 26 Mar., 1918
- iii. ANNA, b. 9 July, 1886, Cascade Locks, Ore., d. 8 Nov., 1888.
- iv. CLARISSA, b. 9 July, 1886, Cascade Locks, Ore., m. Joseph Maughn Howell, 23 Oct., 1907, children: (1) *Harriet*, b. 3 May, 1909; (2) *Joseph Maughn II*, b. 20 Feb., 1914, Washington, D. C.; (3) *Willard Young*, b. 6 Oct., 1917.
- v. ALICE, b. 9 Mar., 1889, Portland, Ore., m. John Allan Spencer, (son of Clarissa Young Spencer) 23 Oct., 1911, children: (1) *John Allan II*, b. 10 Dec., 1912; (2) *Claire*, b. 28 May, 1916. (See page 53, April, 1920.)
75. vi. SYDNEY HOOPER, b. 4 Oct., 1893.
25. JOSEPH DON CARLOS⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Emily (Part-ridge) Young, was b. 6 May, 1855, in Salt Lake City, Utah. He m. 1st Alice Naomi Dowden, daughter of Edwin and Naomi (Debenham) Dowden, b. 23 Nov., 1863. He and his son Don Carlos II are architects of widely known and justly celebrated reputation. They have designed many of the modern Church buildings. The new Church offices rank with the finest in the country. Four sons, Weston Hardy, Marion Lyman, Feramorz Hardy, and George Cannon were in the World War.

Children of Joseph Don Carlos and Alice Dowden Young:

76. i. DON CARLOS, JR., b. 5 Aug., 1882.
- ii. EDWIN, b. 2 Oct., 1884, d. 3 Oct., 1884.

77. iii. KIRTLAND DOWDEN, b. 6 Sept., 1885.
 iv. NAOMI, b. 30 Dec., 1887 m. 1st, John S. Spence, children: (1) *Alice Young*, b. 5 July, 1908; (2) *Louise Young*, b. 2 Oct., 1909. She m. 2nd Parley G. James, 20 June, 1918.
 v. CONSTANCE, b. 25 Nov., 1889, m. 1st, Fewson Clair Smith, child: *Mary Alice*, b. 27 Aug., 1914. She m. 2nd, William C. Stark, 4 Jan., 1921.
 vi. KATY CLAIRE, b. 3 June, 1892, m. Jean L. May, son of Mary M. (Young) May, children: (1) *Jack Young*, b. 11 Mar., 1919; (2) *Virginia*, b. 23 Sept., 1920. (See page 95.)
 vii. GLADYS, b. 21 June, 1894, m. Rudolph Orlob, 18 May, 1918, child: *Ruth*, b. 20 May, 1919.
 viii. GEORGE CANNON, b. 21 Feb., 1898, Provo, Utah.
 ix. SYDNEY, b. 5 June, 1900, d.
 x. EDWARD PARTRIDGE, b. 26 Nov., 1903. All children born in Salt Lake City, Utah, unless otherwise stated.

JOSEPH DON CARLOS YOUNG m. Nellie Hardy, daughter of Leonard W. and Sophia (Goodrich) Hardy, b. in 1862, d. 15 Feb., 1919.

Children of Joseph Don Carlos Young and Nellie Hardy Young:

78. i. WESTON HARDY, b. 16 Sept., 1888.
 ii. NELLIE HARDY, b. 1 Jan., 1890, m. 23 Sept., 1912, Clark Whitney Rynders. Children: (1) *Gladys*, b. 25 Apr., 1913; (2) *Robert Clark*, b. 5 Apr., 1915, d. 11 Mar., 1917.
 iii. MARION LYMAN, b. 13 June, 1892, m. Emeline McMaster. He was a captain in U. S. Army stationed at Camp Knox, Kentucky.
 iv. FERAMORZ HARDY, b. 8 July, 1894, m. Ethelyn Young, daughter of Brigham III, see his record.
 v. FRANCES, b. 19 Dec., 1897, m. Claude Illingworth, children: (1) *Claude Robert*, b. 22 July, 1917; (2) *Richard Young*, b. 30 Oct., 1919. All children born in Salt Lake City, Utah.

26. HYRUM SMITH⁵ YOUNG (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Emmeline (Free) Young, was b. 2 Jan., 1851, Salt Lake City, Utah. He m. 15 Oct., 1871, Georgiana Fox, daughter of Jesse W. Fox and Elizabeth (Gibbs) Fox, b. 5 Aug., 1851, Salt Lake City, Utah. She d. 17 Sept., 1908.

Children of Hyrum Smith Young and Georgiana Fox Young:

79. i. HYRUM JESSE, b. 23 July, 1872.
 ii. EMMELINE FREE, b. 27 Sept., 1875.
 iii. LYLE, b. 15 Apr., 1878, m. Claude W. Gates, b. 15 Feb., 1869, St George, Utah. Children: (1) *Claudius Y.*, b. 19 Mar., 1902; (2) *Eliot Y.* b. 22 Aug., 1906.
 80. iv. LESLIE GIBBS, b. 5 Jan., 1881.
 v. FRANCES, b. 4 June, 1885, m. 10 Sept., 1902, George Harris

Taylor, b. 9 Feb., 1881, children: (1) *Georgiana*, b. 18 June, 1903; (2) *Frances*, b. 4 Jan., 1907; (3) *Hyrum Young*, b. 12 Nov., 1909; (4) *Perry Young*, b. 30 May, 1913, Knightsville, Juab Co., Utah; (5) *Harris Dale*, b. 1 July, 1914; (6) *Louise*, b. 4 Sept., 1916.

vi. GEORGIA, b. 22 Feb., 1888.

81. vii. HAROLD Dow, b. 7 Mar., 1890.

viii. DALE SMITH, b. 16 June, 1894, m. 11 June, 1921, Ruth Cassity, b. 1902.

ix and x. TWIN SONS, b. and d. 1896.

All children born in Salt Lake City, unless otherwise stated.

27. LORENZO Dow⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Emmeline (Free) Young was b. 22 Sept., 1856, Salt Lake City, Utah, d. 18 May, 1905. He m. 1st. Eleanor Crouch.

Child of Lorenzo Dow Young and Eleanor Crouch Young:

i. HELEN, b. 13 Oct., 1884, d. 3 July, 1899.

LORENZO Dow YOUNG m. 2nd, 2 Sept., 1896, Dora Williams, daughter of Charles F. and Louisa (Godsell) Williams. She was born 31 Jan., 1864.

28. ALONZO⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Emmeline (Free) Young was b. 20 Dec., 1858, Salt Lake City, Utah. He m. 23 Dec., 1879, Mary Ann Richards, daughter of Henry Phineas Richards and Minerva Margaret (Empey) Richards. He d. 31 Mar., 1918.

Children of Alonzo Young and Mary Ann Richards Young:

i. VERA RICHARDS, b. 23 Nov., 1880, m. 3 Feb., 1921, John Hartwell Mitchell.

82. ii. ALONZO WINFIELD, b. 2 Mar., 1882.

83. iii. HAROLD EMPEY, b. 18 Oct., 1885.

iv. ADELLA, b. 19 Mar., 1889; m. 19 Mar., 1907, Raphael S. Olsen. Children: (1) *Alonzo Young*, b. 5 Mar., 1908; (2) *Adella Young*, b. 13 July, 1909; (3) *Louise*, b. 26 Aug., 1910; (4) *Raphael*, b. 6 Jan., 1913; (5) *Gillett*, b. 24 Oct., 1914; (6) *Richard*, b. 17 Mar., 1919.

v. HENRY FREE, b. 6 Apr., 1892. Enlisted in U. S. Army 145th Field Artillery Bat. E., 15 Dec., 1917. Saw over sea service. Honorably discharged 24 Jan., 1919, at Logan, Utah.

vi. NELSON ADAM, b. 9 Aug., 1895, Eureka, Utah. Enlisted in U. S. Army Medical Dept., 16 May, 1917 Honorably discharged 29 Aug., 1919.

vii. MURRAY, b. 27 Aug., 1898. Enlisted in U. S. Army 145th Field Artillery, Bat. E., 30 June, 1917

29. MAHONRI MORIANCUMER⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Margaret Maria (Alley) Young was b. 1 Nov., 1852, Salt Lake City, Utah. He m. Agnes Mackintosh, daughter of Daniel and Ellen (Nightingale) Mackintosh b. 3 May, 1857. He d. 20 Apr., 1884.

Children of Mahonri Moriancumer Young and Agnes Mackintosh Young:

84. i. MAHONRI MACKINTOSH, b. 9 Aug., 1877.
ii. WINFIELD SCOTT, b. 1 July, 1880.
iii. WALDEMAR, b. 1 July, 1880, m. Sept., 1912, Elizabeth Haight Strong of San Francisco.

30. BRIGHAM MORRIS⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Margaret Pierce (Whitesides) Young, b. 18 Jan., 1856, Salt Lake City, Utah. He m. Celestia Armeda Snow, b. 2 Dec., 1855, daughter President Lorenzo Snow and Harriet Amelia (Squires) Snow.

Children of Brigham Morris Young and Celestia Armeda Snow Young:

i. ALICE ARMEDA SNOW, b. 13 Feb., 1876, m. Noah S. Pond, b. 22 Dec., 1872, Richmond, Utah, children: (1) *Noah Leander II*, b. 23 May, 1897, d. 17 Dec., 1902; (2) *Alfonzo Young*, b. 12 June, 1901; (3) *Wayne Young*, b. 6 May, 1903; (4) *Dean Young*, b. 10 Sept., 1905, d. 10 Dec., 1906; (5) *Leon Young*, b. 19 Sept., 1907; (6) *Lloyd Snow*, b. 31 July, 1909; (7) *Seymour B. Y.*, b. 19 Aug., 1912, d. 14 Nov., 1919; (8) *Weeter Steeley*, b. 22 Sept., 1915, all b. in Pocatello, Idaho.
ii. BRIGHAM MORRIS, b. 27 Feb., 1878, Brigham, Utah.
iii. FRANKLIN SNOW, b. 13 Feb., 1881, d. 14 Feb., 1881.
iv. LUCIUS SNOW, b. Apr., 1882, d. 11 Mar., 1883.
v. VEDA MARGARET SNOW, b. 27 Aug., 1885, Brigham City, Utah, m. Eskil Andrew Anderson, b. 27 Apr., 1887. Children: (1) *Darrel Eskil*, b. 14 Nov., 1911; (2) *James Young*, b. 5 Mar., 1913; (3) *Armeda Helen*, b. 9 Nov., 1916.
vi. LESTER LORENZO SNOW, b. 19 Oct., 1887, d. 15 Mar., 1912, Brigham City, Utah.
85. vii. RUSSELL WHITESIDES, b. 1 Dec., 1889.
viii. GAYLEN SNOW, b. 14 Jan., 1892, Logan, Utah. He entered the service of the U. S. Army, Apr. 27, 1918. Went to France with the 91st division, 362 infantry. He fought in the battles of the Argonne, Belle Woods, and Chateau Thier-ry. He was gassed, but recovered entirely.
ix. LORENZO SNOW, b. 16 Nov., 1894, m. Catherine Aliene Mar-

getts, daughter of Charles P. and Catherine E. (Rigby) Margetts. He accompanied his brother Gayden through the war. He received a shot through the hand which healed without injury.

x. JOSEPH SNOW, b. 30 Apr., 1898, m. 3 June, 1920, Lillie Marie Bostrom, b. 10 Mar., 1902. All born in Salt Lake City, Utah, unless otherwise stated. He enlisted in the Army and served in the Q. M. C. during the war.

31. ALFALES⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Eliza (Burgess) Young, was b. 3 Oct. 1853, Salt Lake City, Utah. He m. 16 Apr., 1884, Ada Cottle, daughter of Henry Cottle and Clara (Siggery) Cottle, b. 26 Nov., 1861. He was a pioneer newspaperman and a graduate of the law school of Ann Arbor. He d. 29 Mar., 1920.

Children of Alfales Young and Ada Cottle Young:

86. i. ALFALES BURGESS, b. 29 Mar., 1885.
 87. ii. STUART MILL, b. 18 June, 1890.
 88. iii. PERCIVAL, b. 9 Oct., 1897.
 iv. MARSHALL, b. 9 Oct., 1897.

32. PHINEAS HOWE⁵ YOUNG, (*Brigham*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Brigham Young and Harriet (Barney) Young, was b. 15 Feb., 1862, Salt Lake City, Utah. He m. 21 Oct., 1886, at Logan, Utah, Margaret Ellen Wayman, daughter of Emanuel Wayman and Margaret (Johnston) Wayman, b. 24 July, 1864, Cedar Valley, Utah. He d. 15 Feb., 1903.

Children of Phineas Howe Young and Margaret Ellen Wayman Young:

89. i. LEO HOWE, b. 9 Sept., 1888.
 ii. ALTA RAE, b. 23 Feb., 1891, Salt Lake City, Utah, m. 1st 29 Apr., 1913 at Flint, Michigan, Claude S. Wright, b. 4 Mar., 1889, children: (1) Winfred Rae, b. 19 Feb., 1914, Flint, Michigan; (2) David Claude, b. 31 May, 1915, Salt Lake City. Mr. Wright d. 13 Jan., 1919. She m. 2nd, 25 Mar., 1919, Clarence Paine Kraus, b. 2 Oct., 1888, Birmingham, Alabama, child: Jean Lee, b. 20 July, 1920, Ashland, Oregon.

(To be continued.)

THE HOUSE OF THE LORD IN HAWAII.

The Hawaiian mission has a membership today of about 12,000 souls; this as the result of the labors of the early missionaries and those other faithful ones who followed them. But, mark you, something else has grown out of the effort put forth—something of intense interest, I am sure, to you and to me. The House of the Lord has been erected upon the island of Oahu, of the Sandwich Islands. The Temple of God has been built there, where he can come and visit his people and where the ordinances of life and salvation may be administered to the members of the Church in that distant land. Now, don't you think that is a very wonderful thing. It seems marvelous to me. I can't quite get accustomed to it—to think that some 3,000 miles away, across the great Pacific Ocean, in the islands of the sea there is a temple of God; and the people there, humble though they may be, yet if they have faith and good works, can enter into that house, as they are doing, and receive their blessings. People are coming up from the islands to the House of the Lord. A company has already come up from New Zealand; and Samoans and others have come there to engage in ordinance work. The genealogy of the people is being sought after. The natives of those islands are beginning to feel after their ancestors; and since the Lord is blessing them with the mighty blessings of His house, they want those blessings for the dead, and so the work goes on. Let me tell you this my brethren and sisters, outside of the fact that a great and marvelous work is being performed in the temple, the temple itself stands as a monument to the faith of the Latter-day Saints, and particularly to the faith of Joseph F. Smith, our late president, because he was inspired with the thought and feeling that a temple should be built there. The suggestion came from him, but first, of course, from the Lord to him. It was in his heart and very soul, and he would have loved, I am sure, to have gone there, had he lived, to participate in the dedication of that house.

Another thing, let me emphasize here in regard to the temple. It stands there as a testimony of the truth, and it is attracting great attention. All prominent visitors, coming to Honolulu and other parts of the islands, of course always ask: "What is to be seen here? What are the important things?" and among those important things is mentioned usually the "Mormon" temple at Laie. "Don't fail to go there;" and of course they do not fail, because visitors are coming to Laie constantly—every day—coming to view the House of the Lord in that land, coming to stand and wonder at it, at its beauty and at the expense, of course,

connected with the building of it, and with the grounds. They stand and wonder. It is like a vision to them, and they ask, "What does it mean?—this glorious building in this small place?"

They say, "What does it mean?" Then the humble elder of the Church, who stands at the gate, tells them what it means. He says: "This is the House of the Lord, and it is where the ordinances of life and salvation, both for the living and the dead, are performed." Then he quotes scripture to them. Probably he will quote from Paul the apostle, who said: "Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" Showing that the principle of salvation for the dead was understood by Paul the apostle, as it is understood by the Latter-day Saints. So we baptize for the living, and we baptize for the dead, and this work for the dead goes on in the House of the Lord. Then the stranger pauses and reflects. He stands in wonder, and doubtless says to himself: "This is very remarkable." When he goes away, surely he must think about it, and it may be, in some instances that honest souls will be brought into the Church, just from looking at the House of the Lord in Hawaii.—*President Rudger Clawson.*

ELIJAH.

BY M. A. STEWART, MESA, ARIZONA.

Dwell in mansions of the Father
 Hosts of spirits once of earth,
 Seed of Adam—sons and daughters,—
 Children of a mortal birth.
 Free-born agents they in earth-life,
 Mission royal to fulfill;
 Blessings promised were they faithful
 To their Father's holy will.

These had lived without the Gospel
 To enlighten mortal ken,
 Honest plodders through dark ages,
 Guided by the lamps of men.
 Works were lacking, faith inactive,
 Walked they by a borrowed light,
 'Gainst themselves they sealed the heavens
 Leaving earth in blackest night.

Beacon stars adown the ages,
Cast their gleams athwart life's way,
Rays that filtered through the darkness
Glimpses of a brighter day.
Truth in conflict sharp with error,
Battling bravely through the night,
Error yields as truth advances,
Freedom's banner glows with light.

Scripture reading faith awakens,
Faith that moves a lad to prayer ;
Moves the Righteous in the heavens—
Vision glorious ! in the air.
Faith rewarded, darkness banished,
God The Father speaks again ;
Ushers in the dispensation
Last of all to come to men.

Eyes upturned toward the vision,
Hope renewed still pleads the youth ;
Prays to know which of the churches
Speak for God the words of truth.
Christ The Savior gives the answer,
Brands the creeds,—precepts of man—
Calls the youth to be His servant,
Trust in God to give the plan.

Meditation, prayer repeated,
Heavenly converse did invoke ;
Humble farm-boy, young and trusting,
Listened while an angel spoke.
Listened to the words of scripture,
Its fulfillment soon at hand—
Hails the coming of Elijah,
Ere God's judgments sweep the land.

Faith and works wrought well united,
Never tiring, faithful few ;
Reared to God an holy temple,
Sacred service pledged to do.
Solemn day in dedication,
Saints unselfish, purpose one ;
Gathered there in prayerful worship
Of The Father and The Son.

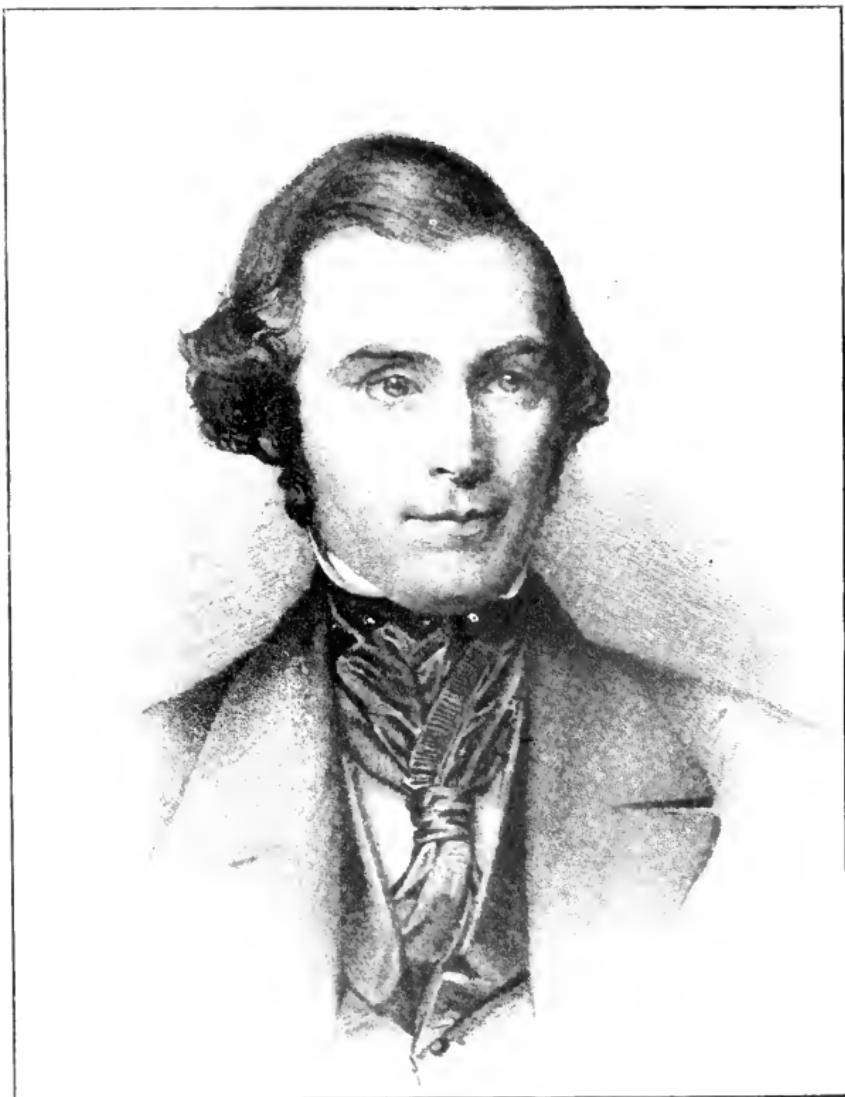
Lo, from heaven—rich endowment,—
 Cloven tongues,—celestial light—
 Both upon the true disciples—
 God's acceptance, glorious ; bright !
 Holy angels in the temple
 Sacred messages impart ;
 Man endowed to preach the Gospel,
 Gather out the pure in heart.

Christ appeared anear the pulpit,
 'Neath His feet seemed amber gold ;
 Voiced God's favor of His people
 And their future did unfold.
 Marked He out a path of safety,
 Ever near the "Iron rod ;"
 Though it lead through death's dark valley,
 It will bring them back to God.

Mute they sat in deep reflection,
 Meditation strange and new,
 When, once more, a heavenly vision,
 Bursting o'er them came to view.
 List, ye nations ! speaks Elijah—
 Message from the throne of grace—
 Calls for saviors on Mt. Zion,
 To reclaim the fallen race.

Hear the angel's proclamation,
 Dawns the great and dreadful day !
 Turn ye children to your fathers,
 Lest the earth shall waste away !
 Search ye out your living kindred ;
 Follow where the saints have lead ;
 In God's holy sanctuary
 Seal the living and the dead !

God's own purpose, for His glory,
 Gist of His creation plan—
 To bring to pass the resurrection
 And the eternal life of man.
 Should the earth be utterly wasted,
 All this purpose were in vain.
 Hear ! Oh hear Elijah's message,
 Know by this—shall earth remain !



ORSON PRATT

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

OCTOBER, 1921.

“SALVATION SHALL BE FOREVER.”

*A Discourse Delivered at the Tabernacle, Salt Lake City, Utah,
25 July, 1852.*

BY ELDER ORSON PRATT.

I have been requested to preach the funeral sermon of the wife of brother Levi Savage, who died last December; and since coming to this place this morning, I have been requested to preach the funeral sermons of several of the Saints who have died in England; and I have concluded, instead of limiting my address to any one individual case, to preach what may be considered a general funeral sermon of all the Saints that have died in all past ages and generations, with all that shall die hereafter, and the funeral sermon of all those who are not Saints, and also the funeral sermon of the heavens and the earth; and for this purpose I will take a text, which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the sixth verse:

“Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished.”

All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does not look like a world con-

structed in such a manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good; everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after life, after pleasure, after something to satisfy the longing desire that dwells within his bosom. Why is it that we have such a desire? And why is it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how was it made in the beginning? All things that were made pertaining to this earth were pronounced "very good." Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying can not be understood in its literal sense; things cannot be very good where something very evil reigns and has universal dominion.

We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us information everything was perfect in its formation; that there was nothing in the air, or in the waters, or in the solid elements, that was calculated to produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects; but as it was then constructed, we must admit that every particle of air, of water and of earth, was so organized as to be capable of diffusing life and immortality through all the varied species of animated existence—immortality reigned in every department of creation; hence it was pronounced "very good."

When the Lord made the fowls of the air and the fishes of the sea to people the atmospheric heavens or the watery elements, these fowls and fishes were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the Psalmist David upon this subject?

He says that all the works of the Lord shall endure for ever. Did not the Lord make the fish? Yes. Did He not make the beasts of the fields, and the creeping things, and the insects? Yes. Do they endure for ever? They apparently do not; and yet David says all His works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them who has usurped a certain domination and authority, carrying desolation and ruin on every hand; the perfections of the original organizations have ceased. But will the Lord forever permit these destructions to reign? No. His power exists, and the power of death exists; and the power of the destroyer exists. His power exists, and the power of death exists; but His power exceeds all other powers; and consequently, wherever a usurper comes in and lays waste any of His works, He will repair these wastes, build up the old ruins, and make all things new; even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened to make inroads upon this fair creation; what the causes were, and why it was permitted.

Man, when he was first placed upon this earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creations—the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters; all were immortal and eternal in its nature; and the earth itself, as a living being, was immortal and eternal in its nature. "What! is the earth alive too?" If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? "Lift up your eyes to the heavens above," says the Lord, "and look upon the earth beneath; the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." In like manner? What! the earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death; and if so, the earth must be alive as well as we are. The earth was so constructed that it was capable of existing as a living being to all eternity, with all

the swarms of animals, fowls and fishes that were first placed upon the face thereof.

But how can it be proved that man was an immortal being? We will refer you to what the Apostle Paul has written upon this subject; he says that by one man came death; and he tells us how it came: it was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and this sorrow, this misery and wretchedness, over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist for ever; and if death had come in without a cause, and destroyed the earth, and laid waste the material heavens, and produced a general and utter overthrow and ruin in this fair creation, then the works of the Lord would have ceased to endure according to the promise, being imperfect in their construction, and consequently not very good.

But what was this sin, and what was the nature of it? I will tell you what it was; it was merely the partaking of a certain kind of fruit. But, says one, I should think there is no harm in eating fruit. There would not be unless God gave a command upon the subject. There are things in nature that would be evil without a commandment: if there were no commandment, it would be evil for you to murder an innocent being, and your own conscience would tell you it was an evil thing. It is an evil for any individual to injure another, or to infringe upon the rights of another, independent of any revealed law; for the savage, or that being who has never heard of the written laws of heaven—who has never heard of the revealed laws of God with regard to these principles—as well as the Saints, knows that it is an evil to infringe upon the rights of another; the very nature of the things shows that it is an evil; but not so in regard to many other things that are evil; which are only made evil by commandment.

For instance, here is the Sabbath day: a person that never heard the revealed law of God upon the subject, never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to be an evil. So with regard to eating certain fruits; there is no evil

in it of itself, it was the commandment of the Great God that made it an evil. He said to Adam and Eve, "Here are all the fruits of the garden; you may eat of them freely except this one tree that stands in the midst of the garden; now beware, for in the day you eat thereof you shall surely die." Don't we perceive that the commandment made this an evil? Had it not been for this commandment, Adam would have walked forth and freely partaken of every tree, without any remorse of conscience; just as the savage, that never has heard the revealed will of God, would work on the Sabbath, the same as on any other day, and have no conscience about the matter. But when a man murders, he knows it to be an injury, and he has a conscience about it, though he never heard of God; and so with thousands of other evils. But why did the Lord place man under these peculiar circumstances? Why did He not withhold the commandment, if the partaking of the fruit, after the commandment was given, was sin? Why should there have been a commandment upon the subject at all, inasmuch as there was no evil in the nature of the thing to be perceived or understood? The Lord had a purpose in view; though He constructed this fair creation, as we have told you, subject to immortality, and capable of eternal endurance, and though He has constructed man capable of living forever, yet He had an object in view in regard to that man, and the creation he inhabited. What was the object? And how shall this object be accomplished?

Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent, He desired that he should show himself approved before his Creator.

How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there would be no possible way of showing his integrity: it could not be said that he would keep all the laws that govern superior orders of beings, unless he had been placed in a position to be tried, and thus proven whether he would keep them or not. Then it was wisdom to try the man and the woman, so the Lord gave them this commandment; if He had not intended the man should be tried by this commandment, He never would have planted that tree, He never would have placed it in the midst of the garden. But the very fact that He planted it where the man could have easy access to it, shows that He intended man should

be tried by it, and thus prove whether he would keep His commandment or not. The penalty of disobedience to this law was death.

But could He not give a commandment, without affixing a penalty? He could not: it would be folly, even worse than folly, for God to give a law to an intelligent being, without affixing a penalty to it if it were broken. Why? Because all intelligent beings would discard the very idea of a law being given, which might be broken at pleasure, without the individuals breaking it being punished for their transgression. They would say—"Where is the principle of justice in the giver of the law; It is not here: we do not reverence Him nor His law; justice does not have an existence in His bosom; He does not regard His own laws, for He suffers them to be broken with impunity, and trampel under foot, by those whom He has made; therefore we care not for Him or His laws, nor His pretended justice; we will rebel against it." Where would have been the use of it if there had been no penalty affixed?

But what was the nature of this penalty? It was wisely ordained to be of such a nature as to instruct man. Penalties inflicted upon human beings here, by governors, kings, or rulers, are generally of such a nature as to benefit them.

Adam was appointed lord of this creation; a great governor, swaying the sceptre of power over the whole earth. When the governor, the person who was placed to reign over this fair creation, had transgressed, all in his dominions had to feel the effects of it, the same as a father or a mother, who transgressed certain laws, frequently transmits the effects thereof to the latest generations.

How often do we see certain diseases becoming hereditary, being handed down from father to son for generations. Why? Because in the first instance there was a transgression, and the children partook of the effect of it.

And what was the fullest extent of the penalty of Adam's transgression? I will tell you—it was death. The death of what? The death of the immortal tabernacle—of that tabernacle where the seeds of death were introduced into it. How, and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain, death entered into the system; it came there by some means, and sin was the main spring by which this monster was introduced. If there had been no sin, Father Adam would at this day have been in the garden of Eden, as bright and as blooming, as fresh and as fair, as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.

By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would Father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned it was with both the body and the spirit that he sinned: it was not only the body that ate of the fruit, but the spirit gave the will to eat, the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subjected to an eternal dissolution of the body and spirit—the one to lie mingling with its mother earth, to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable, or as the Book of Mormon says, "dead as to things pertaining to righteousness;" and I defy any such beings to have any happiness when they are dead as to things pertaining to righteousness. To them, happiness is out of the question; they are completely and eternally miserable, and there is no help for them, laying aside the atonement. That was the penalty pronounced upon Father Adam, and upon all the creation of which he was made lord and governor. This is what is termed original sin, and the effect of it.

But there is a very curious saying in the Book of Mormon, to which I now wish to refer your minds; it reads thus: "Adam fell that man might be, and men are that they might have joy." Says one, "If Adam had not fallen, then there could not have been any posterity." That is just what we believe; but how do you get along with that saying which was given previous to the fall, where he was commanded to multiply and replenish the earth? How could he have multiplied and fulfilled this commandment, if "Adam fell, that man might be?" Let me appeal to another saying in the New Testament: "Adam was not deceived; but the woman, being deceived, was in the transgression," says the Apostle Paul. Well, after the woman was deceived, she became subject to the penalty; yes, after she had partaken of the forbidden fruit, the penalty was upon her, and not upon Adam; he had not partaken of the fruit, but his wife had. Now what is to be done?

Here are two beings in the garden of Eden, the woman and the man; she has transgressed, has broken the law, and incurred the penalty. And now, suppose the man had said, "I will not partake of this forbidden fruit;" the next word would have been, "Cast her out of the garden; but let Adam stay there, for he has not sinned, he has not broken the commandment, but his wife has; she was deceived, let her be banished from the garden, and from my presence, and from Adam's presence; let them be eternally separated." I ask on these conditions could they fulfil the first commandment? They could not. Adam saw this, that the woman was overcome by the devil speaking through the serpent; and when he saw it, he was satisfied that the woman would have to be banished from his presence: he saw, also, that unless he partook of the forbidden fruit, he could never raise up posterity; therefore the truth of that saying in the Book of Mormon is apparent, that "Adam fell that man might be." He saw that it was necessary that he should with her partake of sorrow and death, and the varied effects of the fall, that he and she might be redeemed from these effects, and be restored back again to the presence of God.

This tree, of which they both ate, was called the tree of knowledge of good and evil Why was it thus termed? I will explain a mystery to you, brethren, why this was called so? Adam and Eve, while in the garden of Eden, had not the knowledge you and I have; it is true, they had a degree of intelligence, but they had not the experience, they had not the knowledge by experience, which you and I have: all they knew was barely what they knew when they came here; they knew a commandment had been given to them, and they had sufficient knowledge to name the beasts of the field as they came up before them; but as for the knowledge of good, they had not got it, because they never had anything contrary to good placed before them.

We will bring up an example. For instance, suppose you had never tasted anything that was sweet—never had the sensation of sweetness—could you have any correct idea of the term sweetness? No. On the other hand, how could you understand bitter if you never had tasted bitterness? Could you define the term to them who had experienced this sensation, or knew it? No. I will bring another example. Take a man who had been perfectly blind from his infancy, and never saw the least gleam of light—could you describe colors to him? No. Would he know anything about red, blue, violet, or yellow? No; you could not describe it to him by any way you might undertake. But by some process

let his eyes be opened, and let him gaze upon the sun beams that reflect upon a watery cloud, producing the rainbow, where he could see a variety of colors, he could then appreciate them for himself; but tell him about colors when he is blind, he would not know them from a piece of earthenware. So with Adam previous to partaking of this fruit; good could not be described to him, because he never had experienced the opposite. As to undertaking to explain to him what evil was, you might as well have undertaken to explain, to a being that never had for one moment, had his eyes closed to the light, what darkness is. The tree of knowledge of good and evil was placed there that man might gain certain information he never could have gained otherwise; by partaking of the forbidden fruit he experienced misery, then he knew that he was once happy, previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast, now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before, he never understood the principle at all; it never entered the catalogue of his ideas, until darkness came upon him, and his eye-sight was destroyed; now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look upon the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered—let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it.

In order to show you the dire effects of the fall, it is not only necessary to say that Father Adam had experienced that penalty, and laid down his body in the dust; but all generations since that time have experienced the same; and you and I and every man and woman and child have got to undergo that penalty; it will be inflicted upon us, and thus will the law be magnified, His words fulfilled, and justice have its

demands. It is not because of our sins, that we die, it is not because we have transgressed, that we die; it is not because we may commit murder, or steal, or plunder, or rob, or take the name of the Lord in vain; it is not these things that bring the death of the body; but it is Adam's sin that makes the little child die, that makes kings, princes, and potentates die, and that has made all generations die from his day down to the present time. Don't you think there ought to be some way to redeem us from this dreadful calamity? We had no hand in the transgression of Adam; you and I were not there to participate in it; but it was our great father who did it, and we are suffering the effects of it.

Cannot some of the wise medical men of the age—some of the great physicians and doctors of the day, who have studied medicine all their life—can they not imagine up something new that will relieve the posterity of Adam from this awful calamity? They have not done it yet. It is certain that no man in this mortality has ever discovered that medicine will relieve us from these awful effects transmitted from Father Adam to this present time. There is a remedy, but it is not to be found in the catalogue of the inventions of man: it is not to be found in the bowels of the earth, or dug out of any mines; it is not to be purchased by the gold of California or the treasures of India. What is it, and how was it discovered? It was the Being who made man, that made him immortal and eternal, that Being whose bosom is filled with mercy, as well as justice, that exercise both attributes, and shows to all creation that He is a merciful God, as well as a God of justice; it was He that discovered this wonderful remedy to preserve mankind from the effects of this eternal death. But when is it to be applied? Not immediately, for that would frustrate His designs; when the body has got back into the dust, and after man has suffered sufficiently long for the original sin, He then brings him forth to enjoy all the bloom of immortality; He tells Death to trouble him no more; He wipes away all tears from his eyes, for he is prepared to live forever, and gaze upon His glory, and dwell in His presence.

This great Redeemed is stronger than Death, more powerful than that direful monster who has come into the world, and laid siege to all the inhabitants thereof; He will banish it out of this creation. How will He do it? If the penalty of the original sin be the eternal separation of body and spirit, how can justice have all its demands, and mercy be shown to the transgressor? There is a way, and how? It is by the introduction of His Only Begotten Son, the Son of His own bosom, the first-born of every creature, holding the birth-

right over every creation He has made, and holding the keys of salvation over millions of worlds like this; he has a right to come forth and suffer the penalty of death for the fallen sons and daughters of man. He offered his own life: says he, "Father, I will suffer death, though I have not merited it; let me suffer the demands of the law. Here I am innocent in thy presence; I have always kept thy laws from the day of my birth among thy creations, throughout ages past down to the present time; I have never been rebellious to thy commandments; and now I will suffer for my brethren and sisters: let thy justice be magnified and made honorable; here am I; let me suffer the ends of the law, and let death and the grave deliver up their victims, and let the posterity of Adam all be set free, every soul of them without an exception." This is the way that justice is magnified and made honorable, and none of the creations of the Almighty can complain of Him, that He has not answered the ends of justice; no intelligent being can say, "You have deviated from your words." Justice has had its demands in the penalties that were inflicted upon the Son of God; so far as Adam's transgression is concerned.

I will explain a little further. So far as that transgression is concerned, all the inhabitants of the earth will be saved. Now understand me correctly. If there are any strangers, that have not understood the views of the Latter-day Saints, I wish you to understand that we have no reference in any way to our own personal sins; but so far as the original sin of Father Adam is concerned, you and I will have to suffer death: and every man and woman that ever lived on this globe will be redeemed from that sin. On what condition? I answer, on no condition whatever on our part. "But," says one, "where I came from they tell me I ought to repent for the original sin." I care not what they tell you, you will be redeemed from the original sin, with no works on your part whatever. Jesus has died to redeem you from it, and you are as sure to be redeemed, as you live upon the face of the earth. This is the kind of universal redemption from the grave. It matters not how wicked you are; if you have murdered all the days of your life, and committed all the sins the devil would prompt you to commit, you will get a resurrection; your spirit will be restored to your body. If Jesus had not come, all of us would have slumbered in the grave; but now, wicked as we may be, if we go down to the grave blaspheming the name of the Lord, we shall as sure come up again as we go down there. This is free grace

without works; all this comes to pass without works on the part of the creature.

Now let us pause upon another subject, as we pass along. Don't you know, my hearers, that there has been another law given since man has become a mortal being? Is it the Book of Mormon? No. After man became a mortal being, the Lord gave him another law. What was it? "You have now got into a condition that you know good and evil by experience, and I will give you a law adapted to your capacity," says the Lord, "and I now command you, that you shall not do evil."

What is the penalty? Second death. What is that? After you have done evil, you will be banished everlastingly from His presence—body and spirit united together; this is what is called the second death. Why is it called the second death? Because the first is the dissolution of body and spirit, and the second is merely a banishment—a becoming dead to the things of righteousness; and as I have remarked, wherever a being is placed in such a condition, there perfect misery reigns; I care not where you place them; you may take any of the celestial worlds, and place millions of beings there that are dead to righteousness, and how long will it be before they make a perfect hell of it? They would make a hell of any heaven the Lord ever made. It is the second death—the penalty attached to the commandment given to the posterity of Adam, viz., "You shall cease to do evil; for if you cease to do evil, you shall be redeemed from Adam's transgression, and brought back into my presence; and if you cease not to do evil, you shall be punished with everlasting destruction from my presence, and from the glory of my power," saith the Lord.

"But," says one, "He is so merciful, that He would not inflict such a penalty upon us." Have you ever seen a man that has escaped from the first death? or who had any prospect of it? No; you cannot find a remedy to hinder him from going down to his grave. Has there been any escape for any individual for 6000 years past? Now, if the Lord has been punctual to make every man, woman, and child, suffer the penalty of the first transgression, why should you suppose that you can stand in His presence, and behold the Glory of His power, and have everlasting life and happiness, when He has told you that you should be banished therefrom, that the second death should be inflicted upon you? For the first provocation, He has fulfilled to the very letter the penalty of the law; so will He in the second, and there is no escape. Says one, "Is there no escape?" No; not

so far as you are able to provide. But I will tell you that there is a redemption for man from this second death or penalty, and the Lord remains a perfect, just Being, His justice being magnified.

There is a way of escape from the effects of your own individual transgressions, but it is different from the redemption from the original sin of Adam. The redemption from that sin was universal without works, but the redemption from your own personal sins is universal with works on the part of the creature—universal in its nature, because it is free to all, but not received by all. The salvation, or redemption from your own sins, is not by free grace alone, it required a little work. But what are the works? Jesus Christ through his death and sufferings, has answered the penalty, on condition that you believe in him, and repent of your sins, and be baptized for the remission of them, and receive the Gift of the Holy Ghost, by the laying on of hands, and continue humble and meek, and prayerful, until you go down to your graves; and on these conditions, Jesus will plead for you before the Father, and say, "Father, I not only died for Adam's sin, but for the sins of all the world, inasmuch as they believe in my Gospel; and now these individuals have repented, they have reformed their lives, and have become like little children in my sight, and have performed the works I have given them to do—and now, Father, may they be saved with an everlasting salvation in thy presence, and sit down with me on my throne, as I have overcome, and sit down with thee on thy throne; and may they be crowned, with all the sanctified, with immortality and eternal life, no more to be cast away."

Don't you think the Father would accept an appeal of this kind from His Only Begotten Son? Yes. He is our Mediator, to plead before the Father for those who will comply with his commands, and the laws of his Gospel. The way is simple and easy that many step over it and say, "O, that is of no consequence, it is of no avail, it will do no good to be baptized in water." But if the Lord had not constructed it upon a simple plan, adapted to the capacities of all men, they might have had some excuse; but as it is, they have none: all you have got to do is to believe that Jesus Christ is the Son of God, turn away from your sins, cease to do evil, saying, "Father, I will cease from this time henceforth to sin, and will work the works of righteousness; I will try to do good all the days of my life; and I witness this before thee by this day going down into the waters of baptism; and thus cast off the old man, with his deeds," and henceforth live in

newness of life. If you will do this, you will just as sure be redeemed from your own sins, and the penalty thereof, and be lifted up to dwell in the presence of God, as you have been redeemed or lifted up from the waters of baptism. This is the Gospel, the first principles thereof, by which you can be redeemed from your own sins; and bye and bye death will come, and it will be sweet to you, for Jesus has suffered the penalty of sin; the pangs of sin are gone, and you fall asleep in peace, having made sure your salvation, and having done your duty well, like those we are preaching the funeral sermon of this morning; and thus you will sleep, with a full assurance that you will come up in the morning of the first resurrection, with an immortal body, like that which Adam had before he partook of the forbidden fruit. This is the promise to them that fall asleep in Jesus.

When our spirits leave these bodies, will they be happy? Not perfectly so. Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth. How can the happiness be complete with only a part of the redemption accomplished? You cannot be perfectly happy until you get a new house. You will be happy, you will be at ease in paradise; but still you will be looking for a house where your spirit can enter, and act as you did in former times, only more perfectly, having superior powers. Consequently, all the holy men that have lived in days of old, have looked forward to the resurrection of their bodies; for then their glory will be complete.

What did Paul say upon this subject? He said, "I have fought a good fight. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Do you understand this passage? Remember that this crown that Paul speaks of, was not to be given in the day we die; but it is to be given in "that day"—the day of the Lord's appearing; it is to be given to all those that love his appearing; then is the time that Paul will get his crown; then is the time that the Saints who fall asleep in our day, will receive their crowns—crowns of rejoicing—kingly crowns. What good would a crown do a man who is miserable and wretched? Many persons have worn crowns in this life; tyrants have had crowns of diamonds and gold; but what benefit are they? None at all, except to a being who has made himself perfectly happy by his obedience. But what are we to understand by this crown of righteousness, which is to be given to the Saints? We understand that it is actually to be a crown of glory; that they are to be kings in reality. John speaks in

the first chapter of his Revelations to the Churches in his day, and represents the Saints to be kings and priests; he says, Christ "hath made us kings and priests unto God and His Father;" and this too, while in this life.

In another place he speaks of those who are dead—about their singing a new song: "And they sung a new song, saying, "Thou hast redeemed us, Oh, God, by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests." Here then we find, from the first chapter, that they were made Kings and Priests before they were dead; and in the next quotation, we find that they still retained their kingly office after death, and actually had made songs to express their happy condition—Thou "hast made us kings and priests." Now we see the reason why they are to wear crowns, for they will be made kings and priests on the earth: the Lord then, must have some way to give this kingly power.

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond, "Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle."

We will pass over that; suffice it to say, that death does not wrench it from them; for they are to be kings, not for a day, or for this short life, but they are to remain to all eternity kings ;having their thrones, and acting in the duties belonging to their kingly office. Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations—over their subjects, issuing laws, and framing governments, and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations; if there are kings, you may depend upon it they will have kingdoms under their control; they will have authority and dominion; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated and contracted in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit? No. God has more expansive views: His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations and people them with living

beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

We do not believe that everything has got to be limited to this little space of time in this world; but the Saints will be doing a work that will be adapted to beings that are the sons of God in the fullest sense of the word, that are precisely like their Father; and if so, they will be like Gods, and will hold dominion under that Being who is the Lord of Lords; and they will hold it to all eternity.

We will come back to our text. We have been talking about the funeral sermon of the earth; the earth is to wax old like a garment and pass away. I have already proved to you the redemption of man, and how he will become immortal and eternal; now let us look after his inheritance; we will see he is to be lifted up in space, without any inheritance to stand upon, without any land upon which to raise manna for eating, or flax for the spinning and making of fine robes and other wearing apparel. Let us see if it is to be shadowy existence, like the God that is served by Christendom, "without body, parts, and passions," and located "beyond the bounds of time and space."

The earth is to die; it has already received certain ordinances, and will have to receive other ordinances for its recovery from the fall.

We will go back to the creation. The first account we have of the earth, it was enveloped in a mass of waters; it was called forth from the womb of liquid elements. Here was the first birth of our creation—the waters rolled back, and the dry land appeared, and was soon clothed upon with vegetable and animal existence. This was similar to all other births; being first encompassed in a flood of mighty waters, it burst forth from them, and was soon clothed with all the beauties of the vegetable kingdom. By and bye it became polluted by Adam's transgression, and was thus brought under the sentence of death, with all things connected with it; and as our text says, it must wax old and die, in like manner as the inhabitants upon the face thereof.

The heavens and the earth were thus polluted, that is, the material heavens, and everything connected with our globe; all fell when man fell, and became subject to death when man became subject to it. Both man and the earth are

redeemed from the original sin without ordinances; but soon we find new sins committed by the fallen sons of Adam, and the earth became corrupted before the Lord by their transgressions. It needs redeeming ordinances for these second transgressions. The Lord ordained baptism, or immersion of the earth in water, as a justifying ordinance. Said he to Noah, "Build an ark for the saving of thyself and house, for I will immerse the earth in water, that the sins which have corrupted it may be washed away from its face." The fountains opened, and the rains came and overwhelmed the earth, and the dry land disappeared in the womb of the mighty waters, even as in the beginning to all eternity. Is our God so narrow? The waters were assuaged; the earth came forth clothed with innocence, like the new-born child, having been baptized or born again from the ocean flood; and thus the old earth was buried with all its deeds, and arose to newness of life, its sins being washed away, even as man has to be immersed in water to wash away his own personal sins.

By and bye the earth becomes corrupted again, and the nations make themselves drunken with the wine of the wrath of great Babylon; but the Lord has reserved the same earth for fire; hence He says by the prophet Malachi, "Behold, the day cometh that shall burn as an oven," etc. A complete purification is again to come upon the earth, and that too, by the more powerful element of fire; and the wicked will be burned as stubble. When is this to be? Is it to be before the earth dies? This is a representation of the baptism that is received by man after he has been baptized in water; for he is then to be baptized with fire and the Holy Ghost, and all his sins entirely done away: so the earth will be baptized with fire, and wickedness swept away from its face, so that the glory of God shall cover it. As the waters cover the great deep, so will the earth be overwhelmed and immersed in the glory of God, and His Spirit be poured out upon all flesh, before the earth dies. After this purifying ordinance, there will be a thousand years of rest, during which righteousness shall abound upon the face of the earth; and soon after the thousand years have ended, the words of the text shall be fulfilled—"The heavens shall vanish away like smoke, and the earth shall wax old like a garment," etc. When the earth waxes old, and has filled the measure of creation, and all things have been done according to the mind and will of God, He will say to the earth, "Die." What will be its death? Will it be drowned? No: it is to die through the agency of fire; it is to suffer a death similar to many of the martyrs; the very elements themselves are to melt with fer-

vent heat, and the hills are to be made like wax before the Lord. "Will the earth be annihilated? No, there is no such a word in all his revelations; such a thing was never known in the bosom of the Almighty, or any other being, except in the imaginations of some of the moderns, who have declared that the globe was to become like the "baseless fabric of a vision." It is one of the sectarian follies, that the elements and everything else are to be completely struck out of existence. The Lord never revealed, or thought of, or even hinted at such a thing.

The earth will not be annihilated, any more than our bodies are after being burned. very chemist knows that the weight of a thing is not diminished by burning it. The present order of things must be done away, and, as the apostle John says, all things must become new; and he tells us the time when: it is to be after the millennium. The passing away is equivalent to death, and all things being made new is equivalent to the resurrection. Is the new earth to be made precisely like this earth? No; but as this earth was, before sin entered into it; and we shall inherit it.

This is our heaven, and we have the title to it by promise, and it will be redeemed through the faith and prayers of the Saints, and we shall get a title from God to a portion of it as our inheritance.

O ye farmers, when you sleep in the grave, don't be afraid that your agricultural pursuits are forever at and end; don't be fearful that you will never get any more landed property; but if you be Saints, be of good cheer, for when you come up in the morning of the resurrection, behold! there is a new earth made, wherein dwells righteousness, and blessed are ye, for ye shall inhabit it. "Blessed are the meek," says our Savior, "for they shall inherit the earth," though they have died without a foot of land. The Latter-day Saints were driven from one possession to another, until they were driven beyond the pale of civilization into the deserts, where it was supposed they would die, and that would be the last of them; but behold, they have a firm hold upon the promise that the meek shall inherit the earth, when they come here with immortal bodies capable of enjoying the earth. True, we can have plenty of the things of this life in their cursed condition; but what are all these things? They are nothing. We are looking for things in their immortal state, and farmers will have great farms upon the earth when it is so changed. "But don't be so fast," says one, "don't you know that there are only about 197,002,000 of square miles, or about 126,000,000,000 of acres, upon the surface of the globe?"

Will this accommodate all the inhabitants after the resurrection?" Yes; for if the earth should stand 8,000 years, or eighty centuries, and the population should be a thousand millions in every century, that would be eighty thousand millions of inhabitants; and we know that many centuries have passed that would not give the tenth part of his; but supposing this to be the number, there would then be over an acre and a half for each person upon the face of the globe.

But there is another thing to be considered. Are the wicked to receive the earth for an inheritance? No; for Jesus did not say, Blessed are the wicked, for they shall inherit the earth; this promise was made only to the meek. Who are the meek? None but those who receive the ordinances of the Gospel, and live according to them; they must receive the same ordinances the earth has received, and be baptized with fire and with the Holy Ghost, as this earth has received, and be baptized with fire and with the Holy Ghost, as this earth will be when Jesus comes to reign upon it a thousand years; and be clothed upon with the glory of God, as this earth will be; and after they have died as the earth will die, they will have to be resurrected, as this earth will be resurrected, and then receive their inheritance upon it.

Look at the seventeen centuries that have passed away on the eastern hemisphere, during which time the sound of the Gospel has never been heard from the mouth of an authorized servant of God. Suppose now that out of the vast amount of the population of this earth, one in a hundred should receive the law of meekness, and be entitled to receive an inheritance upon the new earth; how much land would they receive? We answer, they would receive over 150 acres, which would be quite enough to raise manna, and to build some habitations upon, and some splendid mansions; it would be large enough to raise flax to make robes of, and to have beautiful orchards of fruit trees; it would be large enough to have our flower gardens, and everything the agriculturalist and the botanist want, and some to spare.

What would be done with the spare portions? Let me tell you of one thing which perhaps some of you have never thought of. Do you suppose that we shall get up out of the grave, male and female, and that we shall not have the same kind of affections, and endearments, and enjoyments that we have here? The same pure feelings of love that exist in the bosoms of the male and female in this world, will exist with seven-fold intensity in the next world, governed by the law of God; there will be no corruptions nor infringements upon one another's rights. Will not a man have his own family?

Yes; he will also have his own mansion and farm, his own sons and daughters. And what else? Why the fact is, man will continue to multiply and fill up this creation, inasmuch as it is not filled up by the resurrected Saints after it is made new.

And what will he do when this is filled up? Why he will make more worlds, and swarm out like bees from the old hive, and prepare new locations. And when a farmer has cultivated his farm, and raised numerous children, so that the space is beginning to be too strait for them, he will say, "My sons, yonder is plenty of matter, go and organize a world, and people it; and you shall have laws to govern you, and you shall understand and comprehend through your experience the same things that we know." And thus it will be one eternal round, and one continual increase; and the government will be placed under those that are crowned as kings and Priests in the presence of God.

Much more might be said, for we have only just touched upon these things, only turned the key that you may look through the door and discern a little of the glories that await the Saints. Let me tell you, it has not entered into the heart of man to conceive the things which God has laid up for them that love him, unless he is filled with the Holy Ghost, and by vision gazes upon the thrones and the dominions, the principalities and powers, that are placed under His control and dominion; and he shall sway a righteous sceptre over the whole.

This we will consider a kind of resurrection sermon for this creation, and all the righteous that shall inhabit it. We have not time in this discourse to preach the resurrection of the wicked, nor point out the place of their location.

THE YOUNG FAMILY ASSOCIATION.

By SUSY YOUNG GATES.

The history of the temple activities of the Young Family association is a long one, and it is hoped an interesting one. It is told in some detail in this article with the thought that suggestions may be drawn therefrom for the benefit and improvement of other temple committees and activities in the various family organizations of the Church.

It will be remembered that the first family gathering for temple and genealogical purposes held in the Church, so far as we know, convened in Nauvoo at the call of Brigham Young and Jesse Haven, January 8th, 1845. The minutes of this meeting have been published in the July 1920 number of the Utah Genealogical and Historical Magazine.

The St. George temple was dedicated Jan. 1, 1877. Here then President Young entered, and during that winter did some of the necessary work for his immediate ancestors. Returning in the spring he called an informal meeting on his birthday, June 1st, 1877 of his surviving brothers who were Joseph, Phineas and Lorenzo, and there in the presence of his family he turned over to them the responsibility of the Young family temple work. His Brother Joseph died in 1881, but before that he had himself placed the responsibility upon the youngest brother Lorenzo, to look after this temple work.

Accordingly, a meeting of the Young family was called at the April Conference 1884, and was held in the Social Hall. After the festivities were partly over, Patriarch Lorenzo Young explained to the family his great desire to carry on the Young temple work. For this purpose he proposed that his son Franklin W. Young who was a good clerk and a faithful man should go east to the birth-place of the family in Hopkinton, Mass., and there examine the records, securing all possible data concerning the ancestors of Grandfather John Young. Money was raised by subscription at this gathering, and Franklin W. Young left immediately after the April conference, spending two months in Hopkinton and Boston; taking a side trip to Nova Scotia, and thus securing all possible data concerning the family. This, however, did not amount to very many names as the line runs back only to, William 1721-1747, Joseph, 1730-1769, John, 1763-1839, Brigham, 1801-1877.

On the return of Elder Franklin W. Young he and his family spent some time in the Manti temple, doing the temple work for the names he had secured.

In June 1890 several daughters of Brigham Young's family decided, as long as there were no Young names to be had that they would take up the temple work for the Howe and Brigham lines. These daughters were: Fanny Y. Thatcher, Maria Y. Dougall, Jannette Y. Easton, Phoebe Y. Beatie, Myra Y. Rossiter, and Susa Young Gates. Considerable work was therefore done in these two lines of Howes and Brighams. At the suggestion of Apostle Franklin D. Richards all the Howe work was turned over from the Richards family to

the Young family by himself as the representative of the Richards family. It will be remembered that Apostle Franklin D. Richards was second cousin to Pres. Brigham Young, their mothers being own sisters. One Abigail, 1766-1815, married John Young and one Rhoda, 1762-1838, married Dr. Joseph Richards who was the grand-father of Franklin D. Richards. It may be well to say here that the Howe work has been discontinued for twenty years, waiting for the publication of the great Howe book which has been long awaiting publication at the hands of its author Judge Daniel Waite Howe of Indianapolis. Judge Howe is now eighty-four years old, and has willed his manuscript to the New England Genealogical Society, as he has not been disposed to publish it himself. He has perhaps ten or twelve thousand names collected in this manuscript which comprises practically all of the Howe names prior to 1890 in the United States.

The Young daughters wrote a letter to Apostle Brigham Young who was in England presiding over the British mission in 1892 asking his consent to reorganize the Young family so that social gatherings might be held annually, and, more especially, so that temple work could be regularly prosecuted. An organization was accordingly formed with Pres. Seymour B. Young as president of the association. Mrs. Susa Young Gates was made temple recorder with Mrs. Mabel Y. Sanborn as secretary and assistant recorder.

A Genealogical chart of the Young family was printed by the Recorder in the year 1890. This chart was sent to many of the eastern Genealogical libraries and is still there, bound in little leather covers for the use of the students. The Young Recorder, Mrs. Gates, spent a summer in Boston in 1892 trying to secure more data concerning the Brigham Young Family line without success. She found thousands of Young names in the Boston Genealogical Library as well as in the New York and Washington genealogical libraries, none of them, however, related to the Brigham Young line. She discovered that the William Young of her own line was a worshiper in the old south Church 1725-30; but as there were four William Youngs living there and worshiping in the same Church at that time, her puzzle could not be straightened out as to the various Williams and their direct ancestors.

Discouraged with lack of success in this particular search, she returned home and laid the matter before Pres. Wilford Woodruff, who said that Brigham Young would stand at the head of all the Young families in this generation

and dispensation, and gave the Young family association permission to gather up all Young names not related to other Young families in the Church.

Accordingly the Recorder began the systematic collection of genealogical data concerning the Youngs of Europe and America. In order to avoid duplication, five large index books were prepared by the two Recorders and one was furnished to each temple so that any one who came desiring to do Young work might not duplicate the work already done. Correspondence was also taken up with several Young families in the Church not related to the Brigham Young line, and that correspondence and close association of the other Young lines has been maintained up to the present time by the Young Recorders.

Mrs. Gates made frequent trips to the east and made three trips to Europe; and always a portion of her time was devoted to securing more genealogical data and in a vain endeavor to connect up the particular William Young of Boston, 1721, with other well known Young lines. Several Young family histories have been purchased by the Recorder. The Recorder bought a book by Selah Young of Long Island, who has a long and extensive record of the Long Island Youngs. "The Youngs in America," published in 1868 by William Young of Philadelphia is another rare book, in the possession of the Recorder. "James Young of Edinborough, Scotland, and His Descendants," forms another large line of Scotch Youngs. "The Diary of Arthur Young," the great English pioneer agriculturist has little genealogy, but is interesting to Youngs because it concerns himself and his immediate family.

In the summer of 1904 the Recorder was advised by Bishop Joseph Christenson, Chief Recorder of the Salt Lake temple to begin research work in the small library belonging to the Genealogical Society of Utah and founded by Apostle Franklin D. Richards. This was done and then a regular system of research work and of recording names in family groups for temple records was worked out and adopted. Encouragement was always given to the Young recorder by Elders John Nicholson, Recorder Duncan McAllister and Joseph Christenson.

The Young family yearly gatherings have become a permanent institution; so absorbed are the family in the social pleasures on June first each year that they do not always wish to hear reports concerning the family temple work. However, it is well to record the fact that the reports of the

temple committee are on file for 1895, 1896, 1906, 1908, 1910, 1912, 1913, 1914, 1917, 1919 and 1920.

In May 1906 the present temple committee was organized, consisting of Susa Young Gates, Col. Willard Young, Gen. Richard W. Young, Afton Young, Percis Y. Richards, Seraph Y. White, with Josephine Beatie Burton as the secretary and treasurer of the committee. Other names have been added to the committee from time to time; John M. Young, Mabel Y. Sanborn, John A. Widtsoe, with Maria Y. Dougall, Emily Clawson and Jannette Y. Easton as honorary members.

During the twenty years of activity the Recorder has secured close upon thirty thousand names of Youngs and associated surnames. It became necessary to index the means of information according to modern methods as the old index books were very clumsy and antiquated. An index cabinet was purchased, and accordingly the cabinet has been brought up to date and the thirty-thousand cards are filed and put into perfect order. In 1916 the Recorder sent out through the Chicago Pope Directory two thousand circular letters to Youngs in the Eastern States, the cost of the enterprise was nearly a \$100; but over ninety replies were received, some of them containing small, but excellent pedigrees of various Young families. Two printed pamphlets of Youngs and one beautiful Genealogical Tree came as the result of this circular appeal. So far as the Recorder knows, not one of these families are related to the Utah line of Youngs although several claim that relationship. However, the money was well spent.

In September 1919 the Committee sent out invitations to the Young family for an entertainment in the Social Hall, hoping thereby to rouse renewed interest in the Young genealogical and temple work in the numerous branches of the family. The Church, Temple and Genealogical authorities were invited and a beautiful program was prepared. Our famous "Mormon" Nightingale, Emma Lucy Gates, assisted by her gifted and beautiful friend Romania Hyde, provided the musical program. The two girls also added their stirring testimonies concerning their own experiences in Genealogical and temple work while in Germany. Silver medals were pinned upon the brave shoulders of Colonel Willard Young and General Richard W. Young as a token of appreciation felt by the Committee and the family for these noble representatives of a great family.

In April of this year, 1921, notice was put in the paper and sent to the various temples calling all of the unrelated

Young families in the Church, to a meeting for the purpose or organizing a Surname Family organization. This meeting resulted in the forming of a Young surname organization.

The Temple Committee decided to ask permission from the five temples, the St. George, Logan, Manti, Salt Lake City, and Hawaiian temples to have a benefit session for the Brigham Young family. Generous and courteous replies were received from the presidents of the temples.

In the Salt Lake Temple a very wonderful and special privilege was granted in honor of Pres. Brigham Young's birthday. A fifth session was given to the family and friends on the evening of June first, 1921; a beautiful spirit was present, the quiet and calm being especially noticeable. It was said by many present that the spirit of Brigham Young was surely present, blessing the assembled family and friends for the work done. Among those present who took names for the family were: Pres. Heber J. Grant, Pres. Geo. F. Richards, of the Salt Lake Temple, Elders Richard R. Lyman, and John A. Widtsoe of the Quorum of the Twelve; Patriarch Hyrum G. Smith; of the Presiding Bishopric, John Wells. The family itself owe a debt of gratitude to Elder John A. Widtsoe who initiated this benefit session, and especially to Pres. Grant, Pres. Richards and Elder Joseph Fielding Smith, Bishop Joseph Christenson, Elder Albert Davis, Sister Edna L. Smith, all of whom arranged the details of this session. One-hundred and forty-three men and thirty women went through in this session.

ENGLISH PARISH REGISTERS.

BY THE REV. R. F. BALE, *in Bucks (England) Standard.*

Dr. Stubbs, a late Bishop of Oxford, once said, "Every Englishman has a parish, every parish has a church, every church has a register," by which he meant, presumably that we all have accessible a source from which we can reconstruct the past history of the place in which we live; from which we can trace the genealogies of families at present among us and, in so doing, see what manner of men their ancestors were, what was their trade or quality, and often enough, learn many quaint facts and bits of scandal about them, writ-

ten by their own contemporaries. So then the old parish registers have a double value; first as one of the chief sources of the science of genealogy, and second, because of their general archaeological interest, as affording material from which to draw a picture of what 16th and 17th century England was like. Indeed, as depicting many of the facts of the every-day life of our ancestors they simply abound in human interest. Their primary value is, of course, as affording materials for the science of genealogy. What is the science of genealogy? The definition of a modern writer will suffice: "The science of genealogy is the account of descent from ancestors by enumeration of intermediate persons, or, perhaps, in simpler terms, tracing the line of development from earlier forms."

Without entering into the question of heredity, and whether characteristics or habits acquired during life are transmissible or not, it is quite evident that the life continued by the union of a single pair is not merely the united life of one male and one female being, but the transmitting of an indefinite number of lives in the past ages.

It is only through the parish registers that families can trace their genealogy, and therefore it is of the utmost importance that these should be printed, and so preserved from loss, decay, and destruction, especially as they concern every class in the community; every year the writing in these valuable ancient records becomes more and more faded, and consequently more difficult to decipher—hence the real necessity of immediate transcription. It is a matter of great regret that their publication does not receive a larger measure of support from each county, as they are of permanent value, and can never be superseded. Pride of family and ancient descent is now more highly appreciated than it was, especially in America, and before the war, many Americans used to visit our churches to search the registers with a view to tracing their descent from the old the old English stock. One of the great difficulties to be overcome by those who come to consult these books lies in the ruinous and mutilated state of the leaves, and in the faded, and too often, illiterate handwriting.

It is very noticeable, how, towards the end of the 17th century, and through many years of the 18th century, the character of the handwriting often changes from that of the educated man to a slovenly scrawl, full of the most fantastic spelling. No doubt this was due in many cases to the incumbent leaving the task of registration to the parish clerk, who, in country districts at any rate, would often be an illiterate and uneducated man. It must sadly be acknowledged that

amongst the worst offenders in the past have been the lawful custodians of the registers—the clergy themselves. More especially during the bad old Hanoverian days, when so many of the clergy thought more about their port and their hunting than about their duties, their carelessness and neglect accounts for the sadly decayed state of so many registers, and, in a large number of parishes, for the total loss of whole volumes, covering, in some cases, the entries of two hundred years. There were no doubt, many bright exceptions; men who realized the deep importance of their trust, who did their work well in the hope that their successors in the benefice would take an equally high view of their responsibility in the matter. There is extant a pleasing instance of such concern for the future. In the register book of Rodmarton, Gloucester, under the year 1630, there is the following quaint interpolation: "If you will have this book last, be sure to air it at the fire or in the sun three or four times a year—else it will grow dankish and rot, therefore, look to it. It will not be amiss when you find it dankish to wipe over the leaves with a dry woolen cloth. This place is very much subject to dankishness, therefore I say look to it." The good vicar of Rodmarton was a true and keen archaeologist, and had the clergy as a whole been as careful of their registers as he evidently was, there would be less trouble and uncertainty in deciphering and transcribing them today.

To illustrate this carelessness it is not necessary to go far. The early pages in the first register book of Newport Pagnell, which commences with the year 1558, have become nearly undecipherable through dirt, damp, and general neglect. "Quis custodiet ipsos custodes?" The lack of interest on the part of the general public can hardly be wondered at when those who have been appointed to take charge of the register books have so often been found wanting in care and interest. But there is something worse than neglect and lack of interest, and that is total loss. The northern part of this county has suffered badly in this respect; the earliest register books, mostly of 16th century date, have been lost at Bow Brickhill, Great Linford, Olney and Shenley. There is, too, loss of another kind, not occasioned by neglect, but by the wars and upheavals in our national history. Many years for instance, are often found missing during the Civil War, not a single entry being recorded. This is true, also during the Commonwealth. The loyalist clergy were driven out of their livings, which were entrusted to Dissenting preachers. So badly did the intruders keep the registers that Parliament took the matter out of their hands in 1653, and placed it

in the hands of civil commissioners, as will be mentioned later. But it is by no means unusual to find gaps and irregularities in the continuity of the registers at other periods. A case in point is that of the books of St. Sepulchre's Northampton; there is a gap of from 1574 to 1577. When the Archdeacon made his visitation of Northampton in 1577 it was presented that the then vicar of St. Sepulchre's "will not keep the book of christenings, weddings and buryings, because the churchwardens will not bring the names of them that be christened, married, and buried, and because they will not bring him the books and put it into his hands." One cannot help suspecting that behind this complaint lay a petty quarrel between a rather officious vicar, and two independent and uncompromising laymen. The Archdeacon, however, took the side of the wardens, and sternly admonished the vicar to keep duly the register for the future.

The only satisfactory defense that can be offered to explain the somewhat torn and battered condition of so many early registers is the length of time that they have been in existence. Most of them date from about the middle of the 16th century though even this cannot be an excuse for their total loss. For it is not generally known that many of the books which have been lost, disappeared during the 19th century. Take, for instance, the county of Buckingham. Lipscombe's great history of the county, published in 1847, shows when compared with the present returns, how many there were when his work was compiled which cannot be found now. To the local ones mentioned above may be added the names of the following Buckinghamshire parishes—Beaconsfield, Chetwode, Denham, Foxcote, Hardenham, and North Marston, all of which have lost their first volume.

A lost register book, particularly if it be an early one, is an irreparable loss. One can never tell what important fact or useful connecting link in local history has been blotted out for good. One single entry may be of more value than all the rest of the entries put together. Dr. C. J. Cox says truly "Irrespective of the incalculable value of registers for genealogical and legal purposes and the historical and entertaining information contained in their manifold notes, it will also be found that the driest of them, which may lack even a line of interpolation or a single descriptive passage from beginning to end, will often yield no small amount of local knowledge to the intelligent enquirer, particularly as to the past trades and occupations of special localities."

Having dealt with the difficulties and obstacles to be met with in connection with the study of parish registers, the

next step is to see how they came to be. Wherever it is possible the attempt will be made to illustrate the history by extracts from registers of towns and villages in the county, with which the reader will probably be acquainted. It is always more interesting to learn facts about one's own district than about the history of places the other side of the earth. And so, "*delectando pariterque monendo*," it will be interesting to see how nearly the great movements in English history touch the history of one's own locality.

The history of the registers covers nearly 300 years, from 1538 to 1812, when civil registration was introduced by Act of Parliament. The originator of the scheme was Thomas Cromwell, the very shrewd but totally unscrupulous minister of Henry the Eighth. What caused him to take the step is not at all certain, but it has been suggested by Dr. Cox that Cromwell, who was a resident in the Low Countries in early life, may have during his sojourn there become acquainted with the system which obtained among the clergy of those parts. However that may be, the fact remains that when Henry appointed him as his Vicar General in 1535 by virtue of the Act of Supremacy, plans were at once started for introducing registration. Cromwell was not able to bring his plan into operation till 1538. During his first three years of office a wave of unrest and keen resentment against compulsory registration arose, though it was largely due to a complete misunderstanding of what was involved. The clergy seem to have regarded it as an attempt to exact a tax on the administration of the Sacraments; whether there was any foundation for their opinion it is difficult to say, but it was widely suspected to be so. At any rate it is instructive to notice that one of the popular grievances put forward by those responsible for the Pilgrimage of Grace, which took place in 1536, when the question was being mooted, was "that no infant shall receive the blessed Sacrament of Baptism but unless a tribute be paid to the King." Cromwell was wise enough to see which way the wind was blowing, and, for a year or two, let the matter rest. At last, however, on September 5, 1538, he issued his injunction to every parish in England and Wales ordering the minister in the presence of the church warden, to enter every Sunday, all the baptisms, marriages and burials of the previous week in a book which was to be kept in a two-locked coffer, under pain of a fine of 3s 4d., to be applied to the repair of the church. To object to the ecclesiastical policy of Henry the Eighth was tantamount to high treason, but, in spite of the danger, much resentment was shown, and there are at least three communis-

cations on the subject to Cromwell among the archives of the Public Record Office. They do not amount to much and in fact most of the opposition was due to a misunderstanding of the provisions of the order. For the order does not provide any fee for registration, which was the chief objection; the only charge on the parish was that of providing a book for the purpose. And so, as is the case of Mr. Lloyd George's Insurance Act, after much anger, accompanied by threats of utter refusal to comply with the provisions of the order, the thing went through, and the clergy settled down to it with the best grace they could. Of the value of Cromwell's decision in the matter there can be no doubt; it stands out as the one really commendable action on his part in the public life of that utterly unscrupulous man.

In the next reign the council of the boy King re-issued the injunction in the same form, save that instead of 3s 4d, fine for neglect going to the repair of the church henceforth it was to be placed in the poor-man's box of the parish. Under Mary, Cardinal Pole in 1555 told all the Bishops at their visitations to make enquiry—"If the Parish priest had a register with the names of those who were baptized, of the sponsors, of the married, of the dead." The addition of the sponsors' names at baptism will be noticed; there is no mention of them in Cromwell's injunction, nor in the re-issue of it by Edward the Sixth. A large number of the clergy seem to have complied during Mary's reign, but after the accession of Elizabeth the sponsors' names cease to be recorded on a wide scale, though there are certain parishes which continued to do so; there are, in fact, instances of it right through the 18th century, though they are widely scattered. In very many cases they are obviously made simply to exalt the dignity of a great family which could command the presence of exalted personages. The only other case in which they were sometimes given was that of an illegitimate child, where they are recorded in order that they might serve as witnesses if required in matters which might be charged to the parish, a thing not unlikely to arise in cases of bastardy. There is a good example of this in the register of St. Michael, York, dated April 25th, 1580. "Dorothy Atkinson, daughter to Margaret Atkinson, unmarried, and begotten as she did confess, in the time of her labour, before the wives then present, by one Roger Nuton, coverlet weaver, the godfather's name of it is Thomas Maryson, servant to Mr. Henry Maye; godmothers are Dorothy, wife of Edmund Walker, and one Ephame, the wife of Laurence Gray, baptized 25th day of April."

(To Be Concluded.)

ANCESTORS.

The following interesting article is taken from a publication of the Society, Sons of the Revolution, in the State of California:

"Ancestors are found along with old furniture and captive skeletons in all our best regulated families. Ancestors consist of forefathers and foremothers, to say nothing of fore-uncles and aunts, who have done something grand and noble, like being beheaded by a king or having a relative who was governor of a colony. This enables them to be pointed at with pride by their descendants forever more.

"Being an ancestor is one of the easiest and most attractive of jobs. It merely consists of being boosted by one's descendants. Thus many ancestors have been enabled to make good after they are dead. More than one ancestor who has gone out of this life a poor person, and only a few jumps ahead of the sheriff, has had the good fortune, a century later, to become the ancestor of some ambitious family with plenty of money and has become so famous in consequence that his tombstone has had to be greatly enlarged and improved.

"Ancestors are one of the most valuable and satisfactory of possessions. They are non-taxable and can not be stolen. Their upkeep is practically nothing, and they do not deteriorate with age and neglect. In fact they increase in value as they grow older. An ancestor six hundred years old is worth a whole mass meeting of fifty-year-old ancestors. Adam is the oldest ancestor. He is six thousand years old, and had a fine record. But he is a common possession, like education and liberty, so he is not valued very highly.

"Almost all rich people own and operate ancestors. But the poorest man may have them, too. Many a man who hasn't two vests to his name, and cannot hold a job two minutes, has ancestors which are the envy of his automobile neighbors. We cannot buy ancestors if we do not have them, but we can buy them for our children by marrying discreetly. A full set of fine imported ancestors can now be purchased for a million dollars. The great trouble with these imported goods is the fact that they are often badly infested with descendants. Some of the very finest ancestors have been almost ruined by these parasites, and there is no legal cure.

"In England, everybody has ancestors. Some of them are over a thousand years old, and are still in a state of excellent preservation. The best American brand came over in the Mayflower about three hundred years ago.

"We should be proud of our ancestors, but not out loud."

CHOOSING ONE'S ANCESTORS.

By T. R. KELLY.

In many of the larger cities of this country, and in almost every village in the older European nations, are shops where one may find a great variety of articles which have come down to us from ages long past—from people who lived and worked centuries ago, but who have passed into the “realms of shade” and have been forgotten. Furniture, rugs, vases, wonderful works of art and pieces of jewelry may be found there, all telling of the lives and customs of ancient people.

Beautifully carved and faultlessly designed tables of the period of Queen Anne and the earlier Colonial days; massive ebony chairs from the time of Louis XIV of France; rugs from Bagdad whose texture and color and design tell of the Persians centuries ago; vases from the ruins of Pompeii; silks from ancient China; jewelry from the tombs of Egypt—any or all of these we may find and we may select and choose them as our fancy dictates. But it is different with ancestors. In the silent halls of the past they stand, a never-ending line, and try as we will we cannot remove or change them.

On one side stands the grim puritan who came over in the Mayflower and who has beneath his feet, a great sign telling the world that he was the champion of liberty. Thousands bow before him and try to claim him as an ancestor, forgetting that he it was who burned poor, defenceless old women because he said they were witches. Across from him is the grand gentleman from Jamestown whose greatest effort was to find a way to live without work. The high-hatted, long cloaked Dutchman of New Amsterdam who exercised his wits to cheat the poor Indian out of the Island of Manhattan. The half wild French Voyageur who explored rivers and lakes in the north, and the greedy and crafty Spaniard who tortured the poor natives of the south to get their supposed hoards of gold. Oh, ancestors are queer things, all right, and mighty hard to lose or change.

For most of us, ancestors are only dim, shadowy ghosts of the past. We know our immediate parents very well, and have a fairly good idea of at least one or two of our grandparents, but farther back than that, the outlines become dim, the lives and characters of individuals fade into mists and shadows of time and we see them no more. If we were permitted to enter the dim corridors of the past and choose from among the endless lines of shadowy forms, our ancestors, which would we

take? Would it be the fiery little Miles Standish, or the bashful and obedient John Alden? Would we take for the root of our family tree the fearless pioneer who made the paths through an unknown wilderness that civilization was to follow on its westward course, or the man who, by his wit and craftiness laid the foundation for a great fortune in the cities of the coast? Would we select the mighty men of battles who put nations under their feet, or the kings and emperors who fill the pages of history? Some might choose one of these; but let me tell you who I would like for my ancestors.

A high, rock-bound coast. Sea birds wheeling and circling among the cliffs and peaks which rise bare and dark above the dashing, pounding waves of the Atlantic. Back of the cliffs and along the shore of a sheltered bay, a little valey verdure-clad, peaceful, smiling. (I want the rocks and the sea and the smiling valley as the home of my ancestors, because they make men fearless and strong and manly; and they give to women great, enduring love, clearness and breadth of vision, and sweetness and tenderness of character.)

A young man comes down the steep path with long swinging strides toward the water's edge, his fishing nets thrown across his broad shoulder. His arms and neck browned by the sun and wind of the sea, show the grace and strength which comes from hard and constant work. His eyes, clear as the blue of the morning sky, look upon the world without fear or shame.

He is busy preparing his trim, white boat for the day's work when a girl appears, coming over the shoulder of the hill behind him, and pauses at the edge of the rock above the boat. The young man turns to release the boat from her moorings, and see the dainty, girlish figure outlined against the sky.

"Elizabeth," he cries and in an instant he is standing beside her, holding her hands and looking into her eyes. "I was thinking of you, girl, all morning," he said in a low quiet voice. "I was thinking of you and wondering if I would see you before I went out."

"I was thinking of you, too, William, (somehow, I want my ancestors to be Elizabeth and William) and watched from the back stoop until I saw you coming across the hill—then I came to you."—Such faith; such earnestness; such singleness of heart.

"I am glad you came," the boy said earnestly, "for now the work will not be so hard nor the day so long. Ah," he continued, placing his arm around her shoulder and drawing

her close to him, "it will not be long, now, until it will be at our own gate that I will bid you goodbye, and it will be from our own stoop that you will watch for the white sail of the Witch as she rounds the point."

"Yes, William dear," she breathed as she placed her soft, white hand against his sun-brown cheek, "it will not be long; but oh, I wish you could leave the sea. You never go out but I watch for the dark clouds to come rolling up from the ocean and listen for the moaning of the bar which tells that a storm is at hand." Her words came along in a whisper—"I pray for you, William, always, and my heart is sick with fear for you."

"I know," he replied, tenderly, "I know; but today I have found a way to take the fear out of your tender heart and bring the smiles back to your sweet lips and happiness and contentment into your eyes. Today, I will sell the Witch with all my gear to Amos Harding, and the day you are mine we will start for that great, wonderful West where opportunity waits for us and where our children and our children's children will find a home and happiness.

BRIGHAM YOUNG GENEALOGY

COMPILED BY SUSA YOUNG GATES AND MABEL YOUNG SANBORN.

(Continued from page 140.)

33. WILLIAM GOODALL⁵ YOUNG, (*Lorenzo Dow,⁴ John,³ Joseph,² William,¹*) eldest son of Lorenzo Dow Young and Persis (Goodall) Young, was b. 21 Feb., 1827, Canandaigua, New York. He was a firm believer in the principles of the Church and filled three foreign missions. He took up the practice of medicine which he followed for several years with considerable success. He m. 1st Adelia Clark, b. 28 Jan., 1826, daughter of Gardner and Delecta Clark. He d. 15 Apr., 1894, in Salt Lake City, Utah.

Children of William Goodall Young and Adelia Clark Young.

- i. DELECTA, b. and d. Nov., 1845 in Winter Quarters, Nebraska.
- ii. MARIA ADELIA, b. 29 Feb., 1847, m. George McKay Pugmire, b. 31 Mar., 1846, children: (1) George Y, b. 20 Sept., 1866, m. 3 Oct., 1888, Martha E. Merkley, children: (a) Ada,

b. 24 May, 1889, (b) *Angus*, b. 6 Nov., 1890, (c) *Lorenzo*, b. 4 Jan., 1893, d. 15 Feb., 1893, (d) *Esther*, b. 3 Apr., 1894, twin d. 8 May, 1894, (e) *Ellen*, b. 3 Apr., 1894, twin d. 4 Apr., 1894 (f) *Robert*, b. 20 Oct., 1895; (g) *Tracy*, b. 6 Mar., 1898; children b. Bear Lake Co., Idaho; (2) *Jonathan Y.*, b. 1 May, 1868, m. 2 May, 1892, Anna Oleson: children: (a) *Estell*, b. 8 June 1893; (b) *Edna*, b. 26 Sept., 1894; (c) *Alfreda*, b. 11 Oct., 1896; (3) *Brigham Y.*, b. 31 Jan., 1870, m. Mary Hall, child: (a) *Ellsworth*, b. 10 June, 1899; (4) *Seraph Young*, b. 26 Oct., 1872, m. 25 Dec., 1899, Thomas Trader of Lima, Mont.; (5) *Mariam Y.*, b. 22 Feb., 1875, m. 1st John Henry Clark. He d. 6 Dec., 1895. Child: (a) *Cort Clarence*, b. 20 May, 1894. She m. 2nd 10 Nov., 1898, Henry Peake, of Pocatello, Idaho; (6) *Alice Y.*, b. 10 Nov., 1878; (7) *Leon Y.*, b. 27 Nov., 1884; (8) *Archie Y.*, b. 27 Apr., 1891; (9) *Della Y.*, b. 7 Apr., 1893. All born, St. Charles, Bear Lake Co., Idaho, unless otherwise stated.

90. iii. WILLIAM WALLACE, b. 28 Feb., 1849.
 91. iv. JOSEPH GARDNER, b. 15 Feb., 1852.
 92. v. LORENZO DOW III, b. 24 Mar., 1854.
 vi. MARINDA ELIZA, b. 28 Aug., 1858, m. 25 Nov., 1885, John B. Seaman, of Montpelier, Idaho; children: (1) *Myrtle Sophia*, b. 16 Sept., 1886; (2) *John B. II*, twin, b. 13 Aug., 1888; (3) *William Wallace*, twin, b. 13 Aug., 1888; she m. 2nd Nicholas Bethell of Ogden, Utah. She d. 10 Aug., 1901.

WILLIAM GOODALL⁵ YOUNG m. 10 Oct., 1857, Martha Granger, b. 12 Oct., 1831, Derbyshire, England, daughter John and Ann (Woodhouse) Granger.

Children of William Goodall Young and Martha Granger Young.

93. i. WILLIAM GOODALL II, b. 1 Nov., 1864.
 94. ii. JOHN GRANGER, b. 29 Aug., 1866.
 95. iii. JOSEPH ANGELL IV, b. 8 Aug., 1868.
 iv. MARY ANN, b. 25 May, 1870, m. 15 Oct., 1887, her cousin, Silas S. Young, see No. 99 this Gen. for children.
 v. HARRIET BROWN, b. 1 Aug., 1873, m. 31 Oct., 1894. Jacob Henry Tipton, b. 6 Oct., 1861, children: (1) *Hattie Y.*, b. 19 Sept., 1895; (2) *Jacob Y.*, b. 26 Nov., 1896; (3) *William Y.*, b. 31 July, 1898, all b. in Murray, Utah.

34. JOSEPH WATSON⁵ YOUNG, (*Lorenzo Dow*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Lorenzo Dow Young and Persis (Goodall) Young, was born 12 Jan., 1829, Mendon, Monroe Co., New York, d. 7 June, 1873. He was a devoted and faithful member of the Church, and spent a great deal of his time in traveling and preaching. He filled a mission in Great Britain and while in England he m. Sept., 1852 Mary Ann Pugh b. in England, d.

1853, while crossing the plains on her way to Utah. He m. 2nd, 2 Feb., 1855, Lurana Eldredge, b. 21 Feb., 1838 in Indianapolis, Indiana, daughter of Horace S. and Betsey A. (Chase) Eldredge.

Children of Joseph Watson Young and Lurana Eldredge Young.

- i. JOSEPH WATSON II, b. and d. 12 Oct., 1855.
- ii. SELINA MEHITABLE, b. 9 Mar., 1857, d. Jan., 1908, m. 1 Nov., 1875, Lorenzo John Brown, b. 20 May, 1854, children: (1) *Nina Frances*, b. 16 Mar., 1877, Pine Valley, Utah, m. 15 Nov., 1895, Charles Callier Maxwell, b. 18 Oct., 1871, children: (a) *Nina Frances*, b. 21 Feb., 1898; (2) *Lorenzo John II*, b. 10 Aug., 1879; (3) *Lurana*, b. 10 Sept., 1882; (4) *Joseph Y.*, b. 8 Oct., 1884, d. 1 July, 1886; (5) *Edward M.*, b. 28 June, 1886; (6) *Ella*, b. 10 June, 1888; (7) *Donald*, b. 26 Mar., 1893; (8) *a son*, b. and d. 20 June, 1899. Last six children b. in Nutrioso, Apache Co., Arizona.
- iii. IDA PRISCILLA, "Phyllis," b. May, 1860, m. 8 Oct., 1885, Edward J. McEllin b. 3 Aug., 1852, Balla, County Mayo, Ireland, children: (1) *Son*, b. and d. 13 July, 1886; (2) *Margaret Mary*, b. 15 Sept., 1887; (3) *Edward J. II*, b. 12 Nov., 1896; (4) *John*, b. 31 Mar., 1898, d. 16 Apr., 1898, all born in Hamilton, White Plain Co., Nevada.
- iv. MARY ANNE "Madge A." b. 6 Aug., 1862, Salt Lake City, Utah m. 25 Dec., 1883, Joseph Richard Smuin, n. 9 Apr., 1863, Lehi, Utah. Children: (1) *Joseph Richard II*, b. 18 May, 1885; (2) *Roland*, b. 8 Aug., 1887; (3) *Madge*, b. 30 July, 1889; (4) *Kathleen*, b. 12 Sept., 1891; (5) *Gerald*, b. 15 Dec., 1893; (6) *Irene*, b. 30 Mar., 1896; (7) *Thelma*, b. 4 May, 1898, all born in Lehi, Utah.
- 96. v. HORACE ELDREDGE, b. 3 Oct., 1864, Salt Lake City, Utah.
- vi. LORENZO Dow IV, b. 28 Oct., 1866, Salt Lake City, Utah, m. 21 Dec., 1892 Florence Amelia Thorpe, b. 12 Jan., 1872, Nottinghamshire, England. No issue.
- 97. vii. AMMI JACKMAN, b. 25 July, 1869, St. Joseph, Nevada.
- viii. AUPELIA, "Lurana Muzette," b. 1 Jan., 1872, St. George, Utah, m. 8 Oct., 1900, Ernest Mitchell Pratt

JOSEPH WATSON⁵ YOUNG m. 2 Dec., 1865, Julia T. Adams, b. 11 Aug., 1847 in Pottawattamia, Iowa, daughter of Barney and Julia A. (Banker) Adams.

Children of Joseph Watson Young and Julia T. (Adams) Young.

- i. JULIA ANN, b. 7 Oct., 1867, Salt Lake City, Utah, m. 13 July, 1887, Ernest Quayle, b. 1 Nov., 1866, children: (1) *Percy Williard*, b. 14 May 1888, d. 10 Aug., 1888; (2) *Stanley Y.*, b. 10 Aug., 1889; (3) *Ernest Harrison*, b. 9 May, 1891; (4) *James Blaine*, b. 12 June 1893; (5) *Julia*,

b. 19 July, 1895; (6) *Sara*, b. 12 Jan., 1897; (7) *Ascnath Maude*, b. 13 Aug., 1898, all b. in Salt Lake City, Utah.

ii. ASENATH ADAMS, b. and d. 30 Dec., 1870, St. George, Utah.

iii. PERSIS GOODALL, b. 21 Feb., 1872, Glendale, Utah, m. 1st, 28 Feb., 1890, Byron Quayle, b. 7 Feb., 1870, children: (1) *John Y.*, b. 2 Dec., 1890; (2) *Julia Juanita*, b. 5 Oct., 1892, d. 23 Feb., 1893; (3) *Byron Sidney*, b. 27 Nov., 1893; (4) *Annie Maud*, b. 2 Feb., 1895, d. 29 July, 1895. She m. 2nd (a brother of her deceased husband), Laurence Quayle, b. 28 July, 1874, children: (5) *Clifford Quincy*, b. 4 Feb., 1898; (6) *A daughter*, b. and d. 19 Nov., 1899.

35. JOHN RAY⁵ YOUNG, (*Lorenzo Dow*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Lorenzo Dow, and Persis (Goodall) Young was born 30 Apr., 1837, Kirtland, Ohio. He came to Utah when a boy, arriving 4 Oct., 1847. He has done a great deal of pioneering and in the early days was known as "John R., the Pathfinder." He m. 1st, Albina Terry, 1 Jan., 1859, daughter of William R. and Mary A. (Phillips) Terry. She was b. 5 Oct., 1836 in South Kingston, Washington Co., R. I. and d. 8 Jan., 1913.

Children of John Ray Young and Albina Terry Young.

98. i. JOHN TERRY, b. 16 Nov., 1859, Payson, Utah, d. 21 Jan., 1862.

98. ii. FRANK ALBION, b. 6 Jan., 1861.

99. iii. SILAS SMITH, b. 6 Aug., 1863.

100. iv. FERRA LITTLE, b. 26 Feb., 1866.

101. v. WILLIAM REYNOLDS, b. 28 Nov., 1868.

102. vi. JOHN ROYAL, b. 27 Feb., 1872.

103. vii. JOSEPH WILLARD, b. 14 May, 1875.

JOHN RAY YOUNG m. 1 Jan., 1861, Lydia Knight, b. 6 June, 1844, Nauvoo, Illinois, daughter of Newel K. Knight and Lydia (Goldthwaite) Knight. She d. 8 May, 1905.

Children of John Ray Young and Lydia Knight Young.

i. LYDIA ROSANNA, b. 28 Oct., 1862, Provo, Utah, m. 12 Dec., 1879, Henry Thomas Stolworthy, b. 15 Nov., 1860; children: (1) *Matilda Y.*; b. 22 Mar., 1881, Orderville, Utah, m. Ether Staker; child: (a) *Anthony Glen*, b. 28 Jan., 1900; (2) *Lucy Rosanna*, b. 24 Aug., 1883, Orderville, Utah; (3) *Mary Elizabeth*, b. 7 Aug., 1885; (4) *Lydia Albina*, b. 25 Nov., 1886; (5) *Pearl Vilate*, b. 6 Aug., 1888; (6) *Hazel*, b. 6 Aug., 1891; (7) *Willma*, b. 27 July, 1893; (8) *Jesse Henry*, b. 3 Apr., 1895; (9) *Howard Ray*, b. 2 Aug., 1896, d. 22 Oct., 1896; (10) *Newel*, twin, b. 18 Dec., 1898, d. 26 Dec., 1898; (11) *Knowlton*, twin,

b. 18 Dec., 1898, d. 7 Jan., 1899, all children born in Huntington, Utah unless otherwise stated.

ii. JOSEPH SMITH, twin, b. 5 Apr., 1868, Washington, Utah, d. 21 May, 1868.

iii. HYRUM SMITH, twin, b. 5 Apr., 1868, d. 24 May, 1868.

iv. PERSIS VILATE, b. 25 Dec., 1875, Kanab, Utah, d. 16 Mar., 1893. She m. 30 Oct., 1891, Eugene Deloss Buchanan; child: (1) *Archie Deloss*, b. 11 Jan., 1893, Lyman, Utah. Died.

104. v. NEWEL K. KNIGHT, b. 21 Aug., 1877.

vi. HOWARD SPENCER, b. 30 Oct., 1880, Orderville, Utah.

vii. EDWARD WEBB, b. 24 May, 1882, Orderville, Utah.

JOHN RAY YOUNG m. 9 May, 1870, Tamer Jane Black, b. 1 May, 1852, Manti, Utah, daughter of William M. Black and Amy J. (Washburn) Black.

Children of John Ray Young and Tamer Black Young.

i. HARRIET AMY, b. 11 Apr., 1872, Glendale, Utah m. 19 Dec., 1888, Eugene Deloss Buchanan. She d. 11 Apr., 1890, child: (1) *John Ray*, b. 31 Mar., 1890, Mancos, Colorado, d. 25 Dec., 1896.

ii. MARY WHIPPLE, b. 2 Feb., 1874, Glendale, Utah, m. 24 Oct., 1890, Howard Daniel Roberts, b. 10 July, 1872. He was accidentally drowned 19 June, 1897, children: (1) *Mamie*, b. 27 Aug., 1891, d. 25 Mar., 1892; (2) *John Clark*, b. 20 Jan., 1893; (3) *William Claud*, b. 4 July, 1894; (4) *Hattie Vilate*, b. 17 Dec., 1895; (5) *Howard De Levan*, b. 3 Oct., 1897. All children born in Fruitland, San Juan Co., New Mexico.

105. iii. WILLIAM LORENZO, b. 29 May, 1875.

iv. SAMUEL CLARIDGE, b. 24 Apr., 1877, at Glendale, Kane Co., Utah; he m. 1st, 13 Sept., 1897, Clara Johnston, b. 9 Mar., 1878; d. 16 Jan., 1898, daughter of William J. and Ellen Johnston; he m. 2nd, 10 Oct., 1899 Laura Josephine Tietjen, b. 17 Mar., 1880, Ramah, Valencia, New Mexico. No issue.

v. THOMAS ROBERTSON, b. 18 Dec., 1879, Glendale, Utah.

vi. MARTIN RAY, b. 10 Nov., 1885, Lyman, Wayne Co., Utah.

vii. DANIEL W., b. 25 Dec., 1890, Mancos, Colorado, d. 11 Jan., 1891.

JOHN RAY YOUNG m. 10 Oct., 1878, Catharine Coles, b. 16 Oct., 1858, Wales; d. 12 Dec., 1879, daughter John Coles and Mary (Hodges) Coles, of Pontypridd, Glamorganshire, Wales.

Child of John Ray Young and Catharine (Coles) Young.

i. MARY ELLEN, b. 27 Nov., 1879, Salt Lake City, Utah, m. 24 Nov., 1898, George Carlos Odekirk, b. 14 Dec., 1877,

children: (1) *Dallas Lionel*, b. 7 Sept., 1899; (2) *John Ray*, b. 21 Mar., 1902; (3) *Earl LeRoy*, b. 6 Feb., 1904; (4) *Orville Ethridge*, b. 30 Jan., 1906; (5) *George Carl*, b. 4 Dec., 1908; (6) *Ethel Maria*, b. 23 Dec., 1910; (7) *Margaret*, b. 21 Dec., 1911; (8) *Ernest Wallace*, b. 24 Feb., 1914; (9) *Glen Young*, b. 19 June, 1915, all b. in Vernal, Utah.

36. FRANKLIN WHEELER⁵ YOUNG, (*Lorenzo Dow*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Lorenzo Dow Young and Persis (Goodall) Young, was b. 17 Feb., 1839, Scott Co., Illinois. He crossed the plains with ox team to Salt Lake Valley in his 9th year, walking most of the way from the Missouri River, arriving in the Valley on the 4 Oct., 1847. When he was seventeen he was called on a mission to the Sandwich Islands. He m. 5 Dec., 1858, Nancy Leonora Greene, b. 25 Sept., 1841, Glasgow, Illinois, daughter of Evan M. Greene (see iii, under No. 3 this Gen.) and Susan (Kent) Greene. She d. 14 June, 1901. He d. 22 Jan., 1911.

Children of Franklin Wheeler Young and Nancy Leonora (Greene) Young.

i. FRANKLIN G., b. 27 Oct., 1859, Grantsville, Utah, d. 12 Nov., 1860.

106. ii. FRANKLIN ARCHIE, b. 23 Feb., 1862.

iii. PERSIS LOUISA, b. 2 July, 1864, St. Charles, Idaho, m. 16 June, 1884, Levi Willard Richards, b. 12 June, 1845, Nauvoo, Illinois, son of Levi and Sarah (Griffith) Richards, child: *Franklin Y.*, b. 4 June, 1886; d. 6 July, 1886. He d. 30 Mar., 1914.

iv. SUSAN EVADNA, b. 3 Oct., 1865, St. Charles, Idaho, m. 19 July, 1900, John S. Curtis, b. 19 Apr., 1863, Moroni, Utah. She d. 8 Dec., 1901. No issue.

v. ALLIE, b. 12 Mar., 1868, Smithfield, Utah; m. 1st 25 May, 1887, James T. Woods, b. in England, child: (1) *Pearl Y.*, b. 16 Mar., 1889, Fremont, Utah, m. James Richard Graham, b. 15 May, 1876, Fairview, Utah. She d. 25 June, 1915, children: (a) *Lyndon James*, b. 17 Dec., 1906, Fairview, Utah, (b) *Kent Wheeler*, b. 21 Feb., 1909, Huntington, Utah; d. 3 Mar., 1909; (c) *Thelma Ann*, b. 11 Aug., 1911, Fairview, Utah; (d) *Flora Allie*, b. 28 Sept., 1913. She m. 2nd 24 June, 1896, John Henry Taylor, b. 4 Jan., 1861, Kaysville, Utah; children: (2) *John Moroni*, b. 28 June, 1897; (3) *Nancy*, b. and d. 1 Aug., 1898; (3) *Aroct Franklin*, b. 4 Feb., 1900; (4) *Lorenzo Independence*, b. 19 Apr., 1901; (5) *Eva Vivian*, b. 15 Sept., 1902; d. 7 Jan., 1914; (6) *Alma Ellison*, b. 3 Jan., 1904, Huntington, Utah; (7) *Orissa Susannah*, b. 27 Sept., 1905, Huntington, Utah; (8) *Leonora Jane*, b. 25 Sept., 1907.

vi. HARRIET NANCY, b. 10 Dec., 1869, Clarkston, Utah, d. 23 Jan., 1904, unmarried.

vii. LUCY KENT, b. 22 Oct., 1872, Newton, Utah; m. 1 July, 1892, James Milton Taylor, b. 10 May, 1871, Salem, Utah, children: (1) *Leonora Louise*, b. 3 Apr., 1893, d. 20 Apr., 1893, (2) *Clara Lucy*, b. and d. 16 July, 1894; (3) *Gertrude*, b. and d. 10 May, 1895; (4) *Milton Y.*, b. and d. 10 Mar., 1896; (5) *Platte Scwell*, (adopted) b. 28 Mar., 1896; (6) *Walter Alfred*, b. and d. 8 May, 1898, (7) *Ferron*, b. and d. 13 Aug., 1900; (8) *Allen*, b. and d. 28 June, 1905; (9) *Melbourne James*, b. and d. 4 Aug., 1907; (10) *Nancy*, (adopted) b. 20 Aug., 1907, all b. in Fremont, Utah.

viii. EDWARD, b. and d. 13 Nov., 1875, Leamington, Utah.

FRANKLIN WHEELER YOUNG m. 6 July, 1861, Anna Maria Sabin, b. 19 July, 1846, St. Louis, Missouri, daughter of David Sabin and Elizabeth (Darwart) Sabin. She d. 18 Sept., 1895.

Children of Franklin Wheeler Young and Anna Maria Sabin Young.

i. MARIA LEONORA, b. 7 July, 1862, Grafton, Utah, d. 19 Sept., 1867.

ii. ELIZABETH ARETTA, b. 10 Sept., 1864, St. Charles, Idaho, teacher of Normal Drawing in the Brigham Young Academy in Provo, Utah. She is a graduate of the Normal Training School, Oswego, N. Y., also an able writer of prose and poetry.

iii. DAVID SABIN, b. 15 July, 1866, Franklin, Idaho, d. 2 June, 1878.

107. iv. LEROY WHEELER, b. 25 Aug., 1869.

108. v. LORENZO HOWE, b. 12 June, 1871.

vi. OLIVE LOUISE, b. 14 June, 1874, Richville, Utah, m. 3 Oct., 1901, Neil Gilchrist, b. 28 Apr. 1872, Lehi, Utah. He d. 29 Jan., 1905, child: *Era*, b. 22 Jan., 1904, Lewisville, Idaho, d. 24 Nov., 1904.

vii. ELLEN LUCRETIA, b. 4 Jan., 1878, Lyman, Utah, d. 14 Jan., 1900, unmarried.

viii. RHODA MAY, b. 8 June, 1880, Lyman, Utah, m. 4 June, 1902, John Oliphant, b. 17 Apr., 1877, Kanab, Utah; children: (1) *John Arden*, b. 14 Sept., 1903, Provo, Utah; (2) *Don*, b. 6 Jan., 1907, Orangeville, Utah; (3) *Romay*, b. 12 Aug., 1910, Provo, Utah.

37. LORENZO SOBISKIE⁵ YOUNG, (*Lorenzo Dow*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Lorenzo Dow Young and Persis (Goodall) Young was b. 9 Mar., 1841, Winchester, Illinois. When six years of age he came to Utah with the first company of pioneers in 1847, being one of the two children who accompanied that memorable expedition on its perilous journey across the plains. He has done a great deal of pioneering and helping to build up waste places in different portions of the country. He

m. 15 July, 1872, Sarah Amelia Black, b. 13 July, 1854, Manti, Utah, daughter of William M. Black and Amy J. (Washburne) Black.

Children of Lorenzo Sobiskie Young and Sarah Amelia Black.

- 109. i. JOSEPH WATSON III, b. 22 June, 1873.
- ii. PERSIS AMY, b. 15 Oct., 1874, Glendale, Utah, m. 14 Feb., 1895, Orville Clark Roberts II, b. 25 Oct., 1870, Provo, Utah; children: (1) *Amy Jane*, b. Jan., 1894, Huntington, Utah; (2) *Lorenzo Sobiskie*, b. and d. 28 Aug., 1895, Fruitland, San Juan Co., New Mexico; (3) *Mary Amelia*, b. 5 Dec., 1896, Huntington, Utah; (4) *A son* b. and d. same day; (5) *Howard Glen*, b. 13 Oct., 1899, Fruitland, New Mexico.
- 110. iii. LORENZO DOW V, b. 18 May, 1878.
- 111. iv. HOWARD WILLIAM, b. 2 Feb., 1880.
- v. SOBISKIE GRANT, b. 16 Apr., 1882, Orderville, Utah, d. 19 Jan., 1901.
- vi. GUERNSEY BROWN, b. 3 Jan., 1884, Lyman, Utah, d. 11 Apr., 1915.
- 112. vii. CHARLES RAY, b. 1 Sept., 1886.
- viii. BENJAMIN FRANKLIN, b. 17 May, 1889.
- 113. ix. ANGUS, b. 14 Apr., 1891.
- x. TAMER, b. 1 Dec., 1892, Huntington, Utah, m. William Bleak; son b. 1921.
- xi. CHILLAS, b. 18 Aug., 1897, Huntington, Utah.
- xii. ORVILL HARRY, b. 26 Jan., 1900, Huntington, Utah.

38. PERRY LE GRAND⁵ YOUNG, (*Lorenzo Dow*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Lorenzo Dow Young and Hannah Ida (Hewitt) Young, was b. 1 Nov., 1858. He m. 1 Feb., 1883, Matilda Eleanor Young, daughter of Phineas Howe Young and Maria (James) Young. (See page 27, Vol. XI, this Genealogy.)

Children of Perry Le Grand Young and Matilda Eleanor Young.

- 114. i. CLIFFORD LORENZO, b. 19 Jan., 1884.
- 115. ii. LYLE LE GRAND, b. 16 Feb., 1886.
- 116. iii. BRIGHAM WILLARD II, b. 5 Nov., 1887.
- 117. iv. DALLAS, b. 6 June, 1892.

39. FERAMORZ LITTLE⁵ YOUNG, (*Lorenzo Dow*,⁴ *John*,³ *Joseph*,² *William*,¹) son of Lorenzo Dow Young and Hannah Ida (Hewitt) Young, was b. 8 Nov., 1867, Richville, Utah. He m. 15 Oct., 1891, Agnes Bathara Pack, b. 28 Mar., 1867 Salt Lake City, Utah, daughter of Ward Eaton Pack and Agnes (Lowry) Pack. No issue.

40. EDWARD JONES⁵ YOUNG, (*Lorenzo Dow,⁴ John,³ Joseph,² William¹*) son of Lorenzo Dow Young and Eleanor (Jones) Young was b. 2 Oct., 1860. Pleasant Green, Utah. He m. 27 Nov., 1879, Esther Dunster, b. 24 Apr., 1861, Salt Lake City, Utah, daughter of James Dunster and Mary (Jones) Dunster. She d. 18 Mar., 1907.

Children of Edward Jones Young and Esther (Dunster) Young.

118. i. EDWARD JONES II, b. 5 Apr., 1881.
 ii. ESTHER MARIE, b. 23 Dec., 1882. Salt Lake City, Utah, m. William B. Erickson, 27 Jan., 1904; children: (1) Zelph Young, b. 20 June, 1905; (2) William Shirley, b. 25 Dec., 1906; (3) Irma Marie, b. 19 July, 1909; (4) Edward Benbow, b. 25 Mar., 1912; (5) Alma Irvin, b. 24 Nov., 1913, all b. Murray, Utah.
 iii. HARRIET IRMA, b. 11 June, 1885, Salt Lake City, Utah, m. Delbert W. Colton; children: (1) Milas Young, b. 12 Feb., 1907; (2) Esther Celestia, b. 12 Nov., 1908; (3) Mary Marie, b. 30 Sept., 1910; (4) Wade Young, b. 30 Sept., 1912; d. Feb., 1913, all b. Vernal, Utah.
 iv. ELLEN PAGE, b. 18 May, 1888, Vernal, Utah, m. Francis Armstrong Siddoway; children: (1) Francis Young, b. 15 Jan., 1911; (2) Ardath Young, b. 20 Mar., 1912; (3) Lawrence Young, b. 20 Jan., 1914; all b. Vernal, Utah.
 v. MARY DUNSTER, b. 1 Oct., 1890, Vernal, Utah, m. 1 May, 1918, Stratford Avon Shakespear.
 vi. JASMINE, b. 18 May, 1896, Vernal, Utah, m. Thomas Edward H. Hibbard, child: Nadine Young, b. 30 Aug., 1920, Salt Lake City, Utah.
 119. vii. SEYMOUR DOW, b. 16 Aug., 1898.
 viii. THEODORE MAESER, b. 26 Mar., 1901, Vernal, Utah.

EDWARD JONES YOUNG m. 2nd, 16 Sept., 1908, Maude Hodgkinson, b. 18 June, 1878, Pleasant Grove, Utah, daughter of William Hodgkinson and Hephzibah (Gardiner) Hodgkinson.

Child of Edward Jones Young and Maude Hodgkinson Young.

Norma, b. 20 Aug., 1909, Vernal, Utah, d. 1 June, 1913.

41. GEORGE EDWIN⁵ YOUNG, (*Lorenzo Dow,⁴ John,³ Joseph,² William¹*) son of Lorenzo Dow Young and Eleanor Jones Young, was b. 12 Aug., 1862. He m. 17 Feb., 1889 at Vernal, Utah, Sarah De Arman Rich, b. 24 Jan., 1872, Paris, Idaho, daughter of Charles C. Rich II and Jane S. (Stock) Rich.

Children of George Edwin Young and Sarah De Arman Rich Young.

120. i. GEORGE EDWIN II, b. 28 Aug., 1889, d. 6 Sept., 1890.
 ii. LEO DOW, b. 27 Feb., 1891.

- iii. HARRIET P. W., b. 30 Mar., 1893, Salt Lake City, Utah, m. 30 July, 1919, Snellen Johnson.
- iv. JOSEPH W., b. 15 May, 1895 m. 3 Apr., 1920, Bessie Owens.
- v. VIOLA S., b. 15 Oct., 1897, m. 20 Nov., 1915, Eugene C. Harmston, b. 12 Aug., 1895, Vernal, Utah; children: (1) *Gordon E.*, b. 19 Feb., 1918, Roosevelt, Utah; (2) *Howard L.*, b. 21 Aug., 1919, Moffat, Utah.
- vi. LAWRENCE H., b. 30 Sept., 1899.
- vii. ELVA D., b. 5 Jan., 1903.
- viii. CHARLES C., b. 17 Sept., 1904; d. 29 Aug., 1907.
- ix. IRVIN R., b. 6 July, 1907.
- x. HARDEN D., b. 10 Apr., 1909.
- xi. GLENN L., b. 28 Apr., 1911; d. 24 Jan., 1913.
- xii. FERRY M., b. 20 June, 1913.

All children unless otherwise stated born in Vernal, Utah.

42. FRANCIS MARION⁵ YOUNG, (*Lorenzo Dow*,⁴ *John*,³ *Joseph*,² *William*¹) son of Lorenzo Dow Young and Joanna (Anna) Larsen Young was b. 8 Apr., 1870, Tooele Co., Utah. He m. 10 June, 1896, Annie G. Egbert, b. 2 Sept., 1871, daughter of John A. Egbert and Emma (Grimmett) Egbert.

Children of Francis Marion Young and Annie G. Egbert Young.

- i. ARDIS EGBERT, b. 15 Jan., 1901, m. 30 June, 1920, Homer Ward McCarty.
- ii. KARL EGBERT, b. 8 Aug., 1903.
- iii. GERDA, b. 17 Oct., 1906.

All b. in Vernal, Utah.

43. ALBERT FRANCIS⁵ YOUNG, (*Lorenzo Dow*,⁴ *John*,³ *Joseph*,² *William*¹) son of Lorenzo Dow Young and Joanna (Anna) Larsen Young was b. 15 Dec., 1873, Salt Lake City, Utah. He m. 20 June, 1900, Gertrude Derbridge, b. 16 Jan., 1877, Salt Lake City, Utah, daughter of Joseph Derbridge and Jane (Cook) Derbridge.

Children of Albert Francis Young and Gertrude Derbridge Young.

- i. HARRY DERBIDGE, b. 23 Feb., 1902.
- ii. EUGENE DERBIDGE, b. 2 Mar., 1904.
- iii. FREDERICK NELSON, b. 21 Oct., 1905.
- iv. LORA, b. 28 June, 1908, Salt Lake City, Utah.
- v. PAUL ALBERT, b. 22 Nov., 1911.
- vi. GERALDINE, b. 2 May, 1914.
- vii. IDA MARY, b. 11 Oct., 1916.
- viii. YOVONNE JANE, b. 28 May, 1919.

All children b. in Vernal, Utah, unless otherwise stated.

(To be continued.)

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 130.)

TABOR (Taylor Stake), Alberta, Canada, is a settlement situated on the line of the Canadian Pacific Railroad about 32 miles east of Lethbridge and 30 miles northeast of Raymond, near the Belly river. It was organized as a ward in 1904. It is undoubtedly named after Tabor, a historical mountain in Palestine.

TAYLOR (Shelly Stake), Bonneville county, Idaho, was first settled in 1858 and named Taylor in honor of Apostle John W. Taylor. The Taylor Stake, Alberta, Canada, which was organized in 1903 was also named in honor of Apostle John W. Taylor, who figured most prominently in the affairs connected with the founding of the first Latter-day Saint settlements in Alberta, Canada.

TAYLORSVILLE or North Jordan (Cottonwood Stake), Salt Lake county, Utah, was first settled in 1848 and for a number of years belonged to the West Jordan Ward, but became a separate ward in 1877. It was named Taylorsville in honor of the late President John Taylor and family, the Taylors being among the first settlers of the place. For a number of years, the popular name of the place was Taylorsville, when the name of the Ward was North Jordan.

TEASDALE (Wayne Stake), Wayne county, Utah, is a pretty little settlement situated on Bullberry Creek, near the junction of that stream with the Fremont river. The settlement, which was named in honor of the late Apostle George Teasdale, is situated in a small circular valley, fifteen miles southeast of Loa; it was first settled in 1879, organized as a branch in 1882 and organized as a Ward in 1886.

TETON (Fremont Stake), Madison county, Idaho, is a farming settlement in the upper Snake River Valley, founded in 1883 and organized as a Ward in 1884, and named after the Teton River, upon which it is located. The Teton river took its name from the Three Tetons which were named by the early French mountaineers as they passed through the country, "Teton" is the French word for a woman's breast.

TETONIA (Teton Stake), Teton county, Idaho, is the name of a growing settlement in Teton Valley, not far from the base of the mountain called the Three Tetons.

THATCHER (Bear River Stake), Boxelder county, Utah, is

a small farming settlement situated on the so-called Bear River Flat, about 10 miles southwest of Garland. It was named in honor of the late Apostle Moses Thatcher.

THATCHER (St. Joseph Stake), Graham county, Arizona, is a fine settlement of Saints located on the Gila river. It was first settled in 1881 organized as a Ward in 1883, and named in honor of the late Apostle Moses Thatcher. It now consists of two Bishop's Wards and is the headquarters of the St. Joseph Stake of Zion.

THATCHER (Bannock Stake), Bannock county, Idaho, is a farming settlement, situated on the right bank, or west side, of Bear River and is a continuation of the Mormon Ward, the name being changed in 1892 in honor of John B. Thatcher, the first Bishop of the Mormon Ward.

THAYNE (Star Valley Stake) Lincoln county, Wyoming, is a farming settlement situated in the lower Salt River Valley, founded in 1888 and organized as a Ward in 1891, named Glencoe. This was changed in 1902 and the ward named Thayne, in honor of Henry Thayne, one of the first settlers of the place.

THISTLE (Utah Stake) Utah county, Utah, is a railroad town on the Denver and Rio Grande Railroad, situated on Thistle Creek (a tributary of the Spanish Fork River), which rises in Thistle Valley, (Sanpete county). This valley is named on account of a profusion of wild thistles which the early settlers of Utah found growing in the valley. A branch of the Church was organized at Thistle in 1898.

THOMAS (Blackfoot Stake), Bingham county, Idaho, is a farming settlement, situated on the Snake River Valley northwest of Blackfoot. It was organized as a Ward in 1902 and named in honor of Lorenzo R. Thomas, counselor in the Blackfoot Stake presidency.

THOMAS FORK WARD (Montpelier Stake), Bear Lake county, Idaho, is a farming settlement situated on the Thomas Fork of Bear River. It was first settled in 1876, organized as a Ward in 1893 and named in honor of an early explorer and trapper named Thomas.

THURBER (Wayne Stake), Wayne County, Utah, is a farming settlement situated in Fremont Valley on the left bank of Fremont river. The settlement was founded by Latter-day Saints in 1879, organized as a branch in 1881 and became a Ward in 1882. The settlement was named in honor of Albert K. Thurber, president of the Sevier Stake of Zion.

TILDEN (Blackfoot Stake), Bingham county, Idaho, was a

farming settlement dating back to 1892. It was originally known as Grover, thus named in honor of the Grover families, who were among the first settlers in that part of the Snake River Valley. Later, when a post office was established, the office was named Tilden, in honor of Samuel Jones Tilden, a prominent American statesman. Tilden was organized as a Ward in December, 1896.

TIMPANOGAS (Utah Stake), Utah county, Utah, is a farming settlement on the Provo bench. The locality was first known as the Provo Bench Branch, but when the branch was organized as a Ward in 1885 it was named Timpanogas after a tribe of Indians known by that name. The settlement is located near the base of the celebrated Timpanogas mountain. Timpanogas was also the old Indian name for the Provo river "Timp" is "rock" in the Utah Indian dialect.

TOPAZ (Portneuf Stake), Bannock county, Idaho, is a small settlement situated on Portneuf Creek, organized as a Ward in 1910. The settlement was named after a formation found in the neighborhood, which resembles topaz, a transparent yellowish mineral, valued as a precious stone.

TOQUERVILLE (St. George Stake) Washington county, Utah, is a little settlement of Saints situated on Ash Creek (a tributary of the Rio Virgen) and at the foot of a mountain formed of black volcanic rock. The settlement was founded in 1858 and became a Ward in 1861. It was named after the mountain, the word "toquer" meaning "black" in the Ute Indian dialect. Toquerville was noted for its excellent fruit and its superior Dixie wine.

TORREY (Wayne Stake), Wayne county, Utah, is a farming settlement, situated on the Fremont River, 18 miles southeast of Loa. The settlement was originally known as "Poverty Flat" as the pioneers of the place struggled with poverty and other difficulties while founding the settlement. The place was organized as a branch in 1898 and named Torrey, in honor of Colonel Torrey of Wyoming, one of the heroes of the Spanish-American war, who led the so-called Torrey's Rough Riders, during that war.

TREASURETON (Bannock Stake), Bannock county, Idaho, is a mountain settlement situated in the uplands north of Bear River and originally belonged to the Oxford Ward, a locality known as the Fifth district. It was organized as a Ward Sept. 11, 1892, and named Treasureton in honor of William Treasure, one of the early settlers of the place.

TRENTON (Benson Stake), Cache county, Utah, is a scattered farming settlement situated on the west side of Bear River, near the boundary line between Utah and Idaho. It was organized as

a Ward in 1882 and called Trenton, the name being suggested by Bishop William B. Preston, as the place somewhat resembled the city of Trenton, the capital of New Jersey, with which city Bishop Preston was well acquainted.

TROPIC (Panguitch Stake), Garfield county, Utah, is situated in a most romantic country immediately south of the Rim of the Basin, on the headquarters of the Pahreah River (a tributary of the Colorado). The place lies adjacent to the celebrated Bryce Canyon and the canyons and mountain defiles in the immediate neighborhood of the settlement present many of the natural wonder of Bryce Canyon itself. The place was first settled in 1891 and was organized as a Ward in 1894. It almost enjoys a semi-tropical climate as its name suggests and presents a complete contrast to the settlements on the headwaters of the Sevier river, situated only a few miles to the north.

TROUT CREEK WARD (Bannock Stake), Bannock county, Idaho, is a farming district in Gentile Valley, an outgrowth of the Mound Valley Ward, and was organized as a separate Ward in 1891 and named Trout Creek, after the creek on which it is situated. The first white men who visited Gentile Valley found an abundance of trout in the pretty little stream, which they consequently named Trout Creek. It is a tributary of Bear River.

TRUMBULL or **MOUNT TRUMBULL**, a mountain in northern Arizona, which became famous for its saw mills, which furnished timber for the St. George temple and many other buildings in southern Utah. It was named in honor of Senator Lyman Trumbull. The Indians call it Uinkaret Kaib, which means Pine Mountain.

TURNER (Bannock Stake) Bannock county, Idaho, is a farming settlement situated in Gentile Valley, west of Bear River. The settlement was organized as a Ward in February, 1906, and named Turner, in honor of Theodore Turner, a prominent business man of Pocatello, Idaho.

TWIN FALLS (Twin Falls Stake), Cassia county, Idaho, is a town of importance with a mixed population. A number of Latter-day Saints located in the town have been organized into two Bishop's Wards. The place has a most beautiful location near the Twin Falls, on Snake River.

TWIN GROVES (Yellowstone Stake), Fremont county, Idaho, is a farming district first settled in 1887 and organized as a Ward in 1900. The place was called Twin Groves, the name being suggested by two little islands in Henry's Fork of Snake River, immediately north of the settlement, covered with a thrifty growth of cottonwood and quaking asp.

UNION (Jordan Stake), Salt Lake County, Utah, is a farming settlement originally known as Little Cottonwood, which was settled and organized as a Ward in 1849. It afterwards became known as South Cottonwood, and when the latter Ward was divided in 1877, the south part of the Ward was called Union, a fort of that name having previously been built to which the name Union had been applied because of the union and good feeling which seemed to actuate the early settlers of the place.

UNION (Union Stake), Union county, Oregon, was founded by non-Mormons at an early day and named, like other towns in the United States, to denote union of action, etc. The town is situated near the south end of Grand Ronde valley, near La Grande, Oregon. The first Latter-day Saints came into the place in 1891 and were organized as a Ward in 1892.

UNION WARD (St. Johns Stake), Apache county, Arizona, was the name given to one of the settlements of the Saints when the Amity and Omer Wards were amalgamated into one Ward in 1886 and on that account Union was suggested for the name of the combined Ward, which contained all the Saints residing in the so-called Round Valley, which is situated on the headwaters of the Little Colorado River and in the edge of the timbers covering the north slopes of the Mogollon mountains.

UINTAH (Weber Stake), Weber county, Utah, is a small settlement principally inhabited by Latter-day Saints, situated on the Weber river, immediately below the mouth of Weber canyon, opposite the river from South Weber. The place was originally known as East Weber and afterwards as Deseret, but when the Union Pacific Railroad was built through that part of the country, the station established there was called Uintah, after a tribe of Indians by that name, whose main hunting grounds were on the so-called Uintah Reservation in eastern Utah.

UPTON (Summit Stake), Summit County, Utah, is a small settlement of Saints situated on Chalk Creek, above Coalville. It was first settled in 1861, organized as a branch of the Church in 1865 and became a regular Ward in 1877. It was called Upton on account of its location "up the creek from Coalville."

VENICE (Sevier Stake), Sevier County, Utah, is a small farming settlement situated on the Sevier River, near Glenwood and six miles northeast of Richfield. It is an outgrowth of Glenwood and was organized as a Ward in 1900. The original name of the settlement was Wallsville, thus named after the first settler of the place whose name was William Wall. Subsequently it was named Venice, after Venice in Italy.

(To be continued.)



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